

OUR SUNDAY VISITOR

In Three Sections

Fort Wayne Diocesan Edition

News Section

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No. 36

Pope Calls On You To Work For Peace

Cardinal Jailed By Hungary May Suffer Exile

Arrest Follows Series Of Efforts To Stop His Anti-Communist Work

Budapest.—Cardinal Mindszenty was arrested on December 27th. The Cardinal's arrest was announced through the following communiqué by the press section of the interior ministry: "Josef Mindszenty, Archbishop of Esztergom, was taken into custody by police authorities on suspicion of treason, aiming at the overthrow of the republic, espionage and currency speculation."

The Cardinal was arrested, almost to the day, three years after he became a member of the Sacred College. His appointment was one of 32 announced by Pius XII on Christmas Eve, 1945.

Fifty-six years old, and a priest for 33 years, the Cardinal has previously experienced imprisonment at the hands of enemies of the church. In the last stages of World War II, soon after his elevation to the Hungarian Episcopacy, he was arrested by the Nazis and held prisoner for four months. The Cardinal visited the United States in June, 1947, to attend the Marian Congress in Ottawa. Msgr. Andrew Zakar, who accompanied the Cardinal then, was arrested last November on charges of anti-national activities.

The arrest of Mindszenty by the communist-dominated Hungarian regime does not come as a surprise. On November 11, the N.C.W.C. News Service reported from Vienna that "unprecedented attacks and threats" against the Cardinal gave rise to fear that they "foreshadow ominous developments." On December 26, Our Sunday Visitor published a long feature article forecasting his arrest in the near future.

The Cardinal issued a letter on November 16 and described it at the time as probably being his "swan song," in which he calmly surveyed the storm raging around him and declared: "I stand for God and Church and Country; for this is the historic duty imposed on me by the tradition of my country, the most orphaned nation in this world. Compared to my nation's grief, my own fate is of no importance."

Vatican City.—Vatican sources said Tuesday that Josef Cardinal

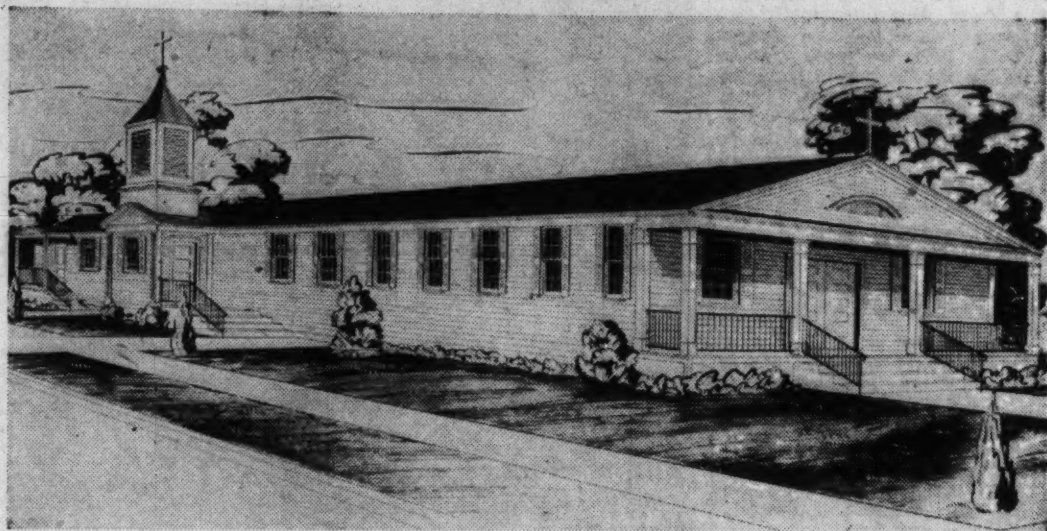
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University Names Three Negroes To Medical Faculty

St. Louis.—(NC)—The naming of three Negro doctors to the instructional staff of St. Louis University School of Medicine is debited by university authorities as the "first appointment of its kind in the Midwest." Their appointment was announced by the Rev. Paul C. Reinert, S.J., acting president of the university.

The three, all members of the staff of St. Mary's Infirmary here, are Dr. Henry Hudson Weathers, assistant instructor in surgery; Dr. Walter A. Young, senior instructor in medicine; and Dr. Arthur N. Hugh, senior instructor in surgery. The university said they will be the present teach at St. Mary's infirmary, which is a Negro charitable hospital and a staff-related hospital of St. Louis University. They are graduates of Meharry Medical College, Nashville, Tenn.

New Fort Wayne Church



Shown above is the new Sacred Heart Catholic Church at 4639 Gaywood Drive, Fort Wayne. Originally an Army building at Baer Field, it was acquired last summer and moved to the present site. It has been converted into a temporary church, and the men of the church were volunteer workers on the project. The first unit of the permanent parish school is planned for the spring of 1949. There are now 354 families in the parish.—News-Sentinel photo.

Prelate Exposes Mockery Of Religious Freedom

Escaped Hungarian Monsignor Tells Of Communist Farce

(N.C.W.C. News Service)

"The Hungarian people's democracy has from its very beginning always recognized the freedom of religious life."

This is the keynote, wearisomely repeated day in, day out, of countless speeches and articles by those now holding power in Hungary. There can be little doubt that but few in Hungary are deceived. They know the truth. Millions of them have had personal experience with the "freedom of religion" as it is administered by their rulers.

But in the outside world there is still much ignorance about what's really going on in Hungary, that ancient country, bisected by the Danube, in the heart of Europe. There's still some question in some minds whether things are really as bad as depicted in sporadic reports by occasional correspondents.

But now there has become available the story of a man who, thanks to his position in Hungarian Catholic life, is uniquely qualified to expose the true nature of "religious freedom" in his native country. He is Msgr. Sigismund Mihalovics, former manager of Actio Catholica in Hungary, who is in Rome after escaping at the last moment arrest by the secret police, and who was sentenced, in absentia, to a long prison term on charges of "anti-democratic activities."

His story of "Free Exercise of Religion in Hungary Under Policemen's Bayonets" makes fascinating reading. It gives a picture of the unshakable devotion of a deeply religious people to their 1,000-year-old faith, of people who can't be cowed by threats and pressure tactics employed by a regime that went to almost ludicrous lengths to bar manifestations of religious faith in the name of "freedom of religion."

In an effort to prevent the gatherings of tens of thousands of Catholics for pilgrimages to Hungary's ancient shrines during the Year of Our Lady, those in power went far beyond such "customary"

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Official



Happy New Year

The Bishop sends to all priests and to the members of his entire flock his wishes for a truly happy New Year, laden with blessings both spiritual and temporal.

Do not begin the New Year by any unbecoming conduct on New Year's Eve. The old year should be ended with sentiments of sorrow for wrong-doing, of gratitude to God for His favors, with a determination to make the year 1949 the most eternally helpful of your entire life.

*John Francis Hall
Bp. of Ft. Wayne*

'Hour Of St. Francis' Over WOWO Jan. 2

Fort Wayne — Hilary McCall, financial and social leader, calls his old friend Allen to his deathbed, in the startling dramatic opening of "The Hour of St. Francis" drama for 9:45 p.m., Sunday, January 2, over Radio Station WOWO, entitled "The Night Cometh."

Allen enters the sick room bewildered by the mysterious statement of the hospital chaplain that the dying McCall is a lucky man. Allen finds Hilary intent on explaining why he is resigned to the death which his relatives and friends are calling a supreme misfortune. Hilary regrettably reviews his crowded life, resisting all attempts of Allen to console him with reminders of his financial and philanthropic accomplishments. The astounded Allen hears Hilary prove that his life had been wasted. By the time Allen leaves the dying man, he understands completely why the chaplain called Hilary a lucky man.

Monsignor Sabo Asks Youth To Foster Peace

South Bend Dean In Teen-Age Broadcast Over WHOT Dec. 25

South Bend.—The Rt. Rev. Msgr. John Sabo, pastor of Our Lady of Hungary Church and Dean of the South Bend Deanery, in a Christmas Day radio broadcast over station WHOT, called on the teen-agers to make peace their vocation and to take the ideals of Christ into every phase of their daily lives. The text of the prelate's address follows:

I am very grateful to the Teen Age Theatre group for this opportunity to greet you on Christmas Day.

The Angelic message, as heard on the first Christmas day has echoed through the centuries, fills your hearts today and no doubt will last till the end of time. The thought behind the "Glory to God in the highest" was of Divine origin and has a purpose for men of all time. It is not merely a divine Christmas wish, but it implies an every day command.

All of you who are Catholics, last Sunday, in a letter from your Bishop heard explained why there is no peace even though a Prince of Peace was born this day. You heard that man is still a man of free will, and God is still a god of Justice and Sovereignty. God's laws are not respected, God's love is rejected. God's blessings cannot come on mankind. If blame is placed, it should be placed on us who could form the foundation for peace but do not. Consequently, the angelic choir in heaven has become more accustomed to seeing Christ as the figure weeping over His people rather than the Prince of Peace.

How ashamed Christ Our King must be of us today. We Christians are his majority of religious peoples of the world. We are cold as Pharisees who see the wonders of faith but have no love. We are like Sadducees who close their eyes lest seeing the signs in heaven or on earth we might believe; like pagans we harden our hearts against angelic councils.

Some of us flee when we should stay to defend; out of fear we deny, whereas we should show our faith, and from time to time we breed our Judases, who betray both God

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Says Catholics Are Bound By Faith To Be Peacemakers

Principal Arms Are Those Of Prayer And Love For Men, Nations

(Radio, N.C.W.C. News Service)

Vatican City — His Holiness Pope Pius XII has again exhorted Catholic Christians, "together with all upright men," to "work strenuously for the propagation and triumph of the Christian will for peace." He added that it is "with special confidence that We turn to Catholic youth."

It was the Holy Father's traditional Christmas message, the tenth of his Pontificate, and he said the Catholic religion does not in any way condemn him to stand coldly indifferent in the face of the day's "grave and urgent duties," but, on the contrary, proclaims his obligation to do his part, "generously, courageously and according to his station and capacity." He said Catholic Christians should help seek the solution of questions "in the field of social justice no less than on the international plane of law and peace."

His Holiness, who spoke for some 30 minutes, devoted a considerable portion of his discourse to a description of the Christian will for peace.

"A convinced Christian," Pope Pius said, "cannot confine himself with an easy and egoistical 'isolationism,' when he witnesses the needs and the misery of his brothers; when pleas for help come to him from those in economic distress; when he knows the aspirations of the working classes for more normal and just conditions of life; when he is aware of the abuses of an economic system which puts money above social obligations; when he is not ignorant of the aberrations of an intransigent nationalism which denies or spurns the common bonds linking the separate nations together, and

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New Diocese Established And Bishops Named

Washington.—(NC)—Archbishop Cicognani, Apostolic Delegate, announced that Pope Pius has created a new diocese of Joliet, Illinois, and named three new bishops.

New diocese of Joliet will comprise seven Illinois counties as follows: Du Page, Will, Grundy and Kankakee formerly of the Archdiocese of Chicago; Ford and Iroquois formerly part of the diocese of Peoria, and Kendall county heretofore part of the diocese of Rockford. St. Raymond church, in Joliet was selected as the Cathedral.

Monsignor William A. O'Connor, Supervisor for Charities of the Archdiocese of Chicago was named Bishop of Springfield in Illinois.

Monsignor Martin D. McNamara, pastor of St. Francis Xavier Church, Wilmette, Illinois was named first bishop of the New Diocese of Joliet.

The Rev. William Edward Gousins, Pastor of St. Columbanus, Chicago was named Titular Bishop of Forma and Auxiliary of Cardinal Stritch.

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The Voice of the N.C.C.W.

A Weekly Message From Deanery Leaders To The Deanery Members

Diocesan Publicity Mrs. Roy Grimmer

Can anyone return with enthusiasm to mundane earthly duties after a peek through the gates of heaven? Isn't it always most difficult in the days following Christmas to resume one's role in the drama of life?

Once again regularity of tasks, management of the household begins. The tinsel and ribbons and holiday litter must be tidied up; children must be taken off a "cookie and candy" diet and once more guided into a schedule of healthful well-balanced meals. Along with our "sensible" program on the one hand, we are still anxious to carry on the holiday hospitality that is a fine tradition for any household.

This is the time for the children to have parties, simple home affairs; a time for friends to drop in for a chat; and for the college group to get together for some jolly times. So we are grateful for every and any excuse with which to prolong this holiday season. We wish it could last the whole year through. Surely we find that we are more mellow, more kindly, and more understanding during these days. I wonder, could that be the great secret that the Wise Men traveled so far to learn?

The understanding heart is a treasure of pure gold, kindness is as sweet as frankincense, and charity of thought and deed is a balm as healing as myrrh. These are the gifts we may offer the Christ Child all year long, as we see Him in our neighbor. The three great kings came from afar to offer their gifts to the Child and He returned to them the great gift of Faith.

As we put away the bright tree ornaments, while the children are packing away the figures of their crib for next year, let's be very careful to keep out the Spirit of the Christmaste and keep it shining brightly in our hearts throughout the New Year.

Fort Wayne Deanery Mrs. Leonard Grout

January, the first month of the year. It was among the Romans held sacred to Janus, one of the divinities of ancient Rome, from whom it derived its name. Janus, it was believed, presided over the commencement of every undertaking and he was usually represented with two heads looking in opposite directions.

Now as the old year is fast drawing to a close our thoughts turn to the accomplishments which were ours during these past months. Scanning the events which took place within NCCW we can indeed feel that our endeavors were fruitful and worthwhile. Looking forward to the new year which lies ahead there still remains much work to be done. We can accomplish much if each of us realize that our own individual efforts must be put forward to insure that our organiza-

tion meets with success in its every assignment.

Thus like Janus who looks back in retrospect upon the past and simultaneously surveys the future let us relegate the accomplishments of the past to the chambers of the ages and looking forward resolve to work together for a greater NCCW in the year which lies ahead.

The members of District No. 5 of the NCCW will hold their first meeting of the year at St. Mary's of Decatur. Following Benediction the group will assemble in the Catholic High School building, where Mrs. Irenaus Gase, parish chairman, will call the meeting.

Mrs. Augie O'Shaughnessey, District President, will give the assignments for the year and explain the program. Mrs. Rose Petrilli, Deanery President, will greet the members. A nominating committee will also be appointed. The meeting will be dedicated to the Holy Family.

Each Parish Chairman is asked to bring at least twenty ladies to this meeting.

Gary Deanery Mrs. Thomas Gervais

The children of St. Joseph's school presented a Christmas program for their parents and were rewarded by a visit from Santa Claus.

Edward Zajdel was master of ceremonies at the annual party of St. Joseph's PTA, which took place in the school hall.

The Rev. V. M. Ardas gave a short talk. He received a gift along with the Rev. Merko Godina and the Rev. Fidelis Phat, his assistant pastors. A turkey was given to the sisters.

The Holy Trinity PTA had a Christmas party and business meeting in the school auditorium. During the business session, Mrs. John Mario reported on the recent fall festival and Mrs. John Fabian gave a report on the sale of Christmas cards. Mrs. Andrew Wallo, health chairman, announced that all of the children had been given TB patch tests. The association also voted \$5 for tuberculosis seals. Miss Dolores Martin and Miss Janet Fabian entertained with accordion numbers and accompanied the members as they sang carols.

St. Luke's PTA had a meeting recently in the school hall. During the business session, it was decided to donate \$5 to the tuberculosis Christmas seal fund. A Christmas play was presented by the students of the school who also sang carols. The next regular meeting will be Jan. 21.

A nominating committee was appointed at the meeting held recently of the newly organized PTA of St. Peter and Paul's church in Merrillville.

The committee, who will present a slate at the next meeting, Jan. 4, includes Joe Vlasic, Mrs. Raymond Wehner, Mrs. Joe Ligdo, Mrs. Frank Shapley and Steve Dziurzy.

The members also heard the first reading of the constitution, which is to be adopted at the next

Little Women Play 'Little Women'



Pictured is a scene from the play "Little Women" presented by the Children's Little Theatre at the Progress Club and St. Joseph's auditorium in Mishawaka. Shown here are Mary Regina Buzolits as Meg, Nancy Jo Farrington as Beth, Linda Johnson as Jo and Carol Burke as Amy. The Misses Buzolits, Farrington and Johnson are students at St. Mary's school, Holy Cross, while Miss Burke is from Holy Cross school for Children's Little Theatre.

The Children's Little Theatre is an educational, cultural and social organization for children between the ages of 4 and fourteen. Its primary purpose is to encourage the child to overcome self-consciousness and develop poise and personality as well as social ease.

meeting and permanent officers elected.

The seating capacity of the Holy Rosary church was inadequate to contain the huge crowd which attended midnight mass and those who came in time for midnight Mass couldn't find a seat due to the overflowing crowd. The singing of Christmas carols started at 11:30 with Mrs. Thomas Gervais at the organ and Mr. Thomas Gervais accompanying the carolers on his violin. Solos were well rendered by Mrs. James Hammond, Miss Lorraine Gervais, Mr. Ed. Sonnen and Mrs. Bertrand Gervais. The Rev. Joseph Smith officiated at the Mass at the new attractively decorated altar.

Michigan City Deanery Mrs. John C. Barnes

At the year's beginning we Catholics celebrate the Name Day of Our Infant Saviour. In prayer we offer to God our Creator, through Jesus, with Jesus and in Jesus, our worship.

The month of January, dedicated to the Holy Family is a time to ponder on the wondrous history of Christ's infancy and boyhood under Mary and Joseph and to resolve to pattern our family lives on theirs. The national Council of Catholic Women is devoting this year's work to advancing the Christian pattern in family life. No Catholic is exempt from working in this field. Not only is it a serious obligation and solemn duty, it is the laity's highest privilege. We should be grateful for the good work done by our Catholic Parent-Teacher Association and our Youth organizations which have given of their time and effort to further this important work.

South Bend Deanery Mrs. W. F. Black

The first Deanery meeting of the new year will be held in the parish of our Dean, Rt. Rev. Msgr. John S. Sabo on Monday, Jan. 3, beginning with the usual Holy Hour at one o'clock. All Pastors and clergy in the Deanery are invited to be our special guests for this meeting. The guest speaker will be the Rev. James Conroy, Youth editor of the Our Sunday Visitor and former assistant Pastor at St. Vincent's Elkhart. Everyone is cordially invited to attend and set the attendance goal at a new high record, resolving to meet each month in the various districts and thus add our interest, effort and enthusiasm to the promotion of Catholic activity under the banner of Catholic Women. Personally, may I wish you all a most happy and joyous New Year, filled with spiritual and material blessings?

Catholic Schools Continue At Kalgan

Kalgan, China, (NC).—Though Kalgan, gateway to China's northwest, has once more become a target of communist armies. Catholic mission work continues. A Catholic high school for boys has been moved here from a country town and a Catholic boarding school for girls has been opened. Meanwhile, a public high school has closed down and another has moved out of the city. The Immaculate Heart missionaries of Siwantze diocese sponsor both the Catholic schools.

Father Petrilli, Parish Founder, Visits Fort Wayne

Fort Wayne—The Rev. Anthony Petrilli, founder of St. Joseph's Church here and now pastor of a church in Italy, is in Fort Wayne visiting his brother and sister-in-law, Mr. and Mrs. John Petrilli, 3517 South Wayne Ave.

Father Petrilli, back in Fort Wayne for the first time in 21 years, expressed himself as surprised by the changes in the city and its rapid growth.

The former Fort Wayne priest is of the opinion that the Marshall Plan aid has been of great assistance to Italy. He believes that America is winning the cold war in Europe, but adds that the people abroad think there will be a war.

Father Petrilli is pastor of St. Mary's Church in Montefalcone, Province of Benevento, and also in charge of the Church of Mt. Carmel.

Education Trends Discussed By Three Educators

South Bend—The Rev. Leo R. Ward, C.S.C., professor of philosophy at the University of Notre Dame, joins three other American educators in a forum on "Trends in Higher Education" in the January issue of Concord, national student magazine published by the Young Christian Students.

Calling for courage and intelligence in finding "the place of theology, the place of science, of social studies, and of arts and letters in a great modern Christian university." Father Ward takes a critical look at various educational ideas now current in American higher education.

Leading off the Concord symposium is Robert M. Hutchins of Chicago University, whose plea for a return to an education geared on fundamentals has become a powerful force in American education. Father Ward writes of Catholic education in the light of the doctrines of Hutchins.

The review of education that stresses the individual student is represented by President Harold Taylor of Sarah Lawrence College.

The forum concludes with a statement of the aims and objectives of the Catholic College by the noted educational thinker, John Julian Ryan.

Holy Year Pilgrim Units Urged To Contact National Committees

Vatican City (NC).—The press office of the Central Committee for the 1949 Holy Year has advised that pilgrimage meetings for the intention of organizing trips to Rome contact their own national Holy Year committees, in turn, will keep in touch with the Cen-

Sodality Meeting

Indiana Harbor—Plans for the coming year will be made at the January 4 meeting of the St. Elizabeth Sodality of Assumption Church.

tral Committee here for the purpose of avoiding overcrowding and scheduling concomitant events in an orderly manner.

LISTEN TO THE

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Laetare Medal To Be Conferred On F. C. Walker

Former Postmaster To Be Honored By Cardinal Spellman, Fr. Cavanaugh

Notre Dame, Ind.—The University of Notre Dame will formally confer its Laetare Medal for 1948 on the Honorable Frank C. Walker, war-time Postmaster General and presidential advisor, and prominent New York business and civic leader, on Tuesday, Jan. 14, it was announced here by the Rev. John J. Cavanaugh, C.S.C., President of Notre Dame.

The medal will be presented to Mr. Walker at informal ceremonies which will precede a dinner Tuesday evening at his New York City residence. His Eminence Francis Cardinal Spellman, of New York, will represent the hierarchy of the Catholic Church at the ceremonies and will pin the medal on Mr. Walker. Father Cavanaugh will read the citation accompanying the medal.

Also attending the ceremonies and dinner will be Mrs. Frank C. Walker; Mr. Thomas J. Walker, a son, and Mrs. Walker; Mrs. Robert L. Ameno, a daughter; Mrs. J. J. McCarthy and Mrs. John W. Cotter, sisters; Mrs. Frank Boucher, Mrs. Walker's mother; and J. Arthur Haley of Notre Dame.

The Laetare Medal, American counterpart of the historic golden rose decoration of the Vatican, has been presented annually by the University of Notre Dame to the outstanding American Catholic layman of each year. Mr. Walker will be the 66th recipient of the Laetare Medal, so-called because its recipient is announced on Laetare Sunday or the fourth Sunday of Lent.

Mr. Walker, a 1909 graduate of the College of Law at Notre Dame, held several top government positions and was one of President Roosevelt's closest advisors during the late president's twelve years of office. In 1933 he was named Executive Secretary of the President's Executive Council, sometimes known as the "Super Cabinet." Later in the same year he became head of the National Emergency Council. In 1935 he was appointed head of the Division of Application and Adminis-

tration of the \$4,000,000,000 Public Works Program.

In September, 1940, Mr. Walker was appointed Postmaster General of the United States, serving as such until June, 1945, when he resigned to return to private business. President Truman, in Dec., 1945, named Mr. Walker as an Alternate Representative for the United States to the first session of the General Assembly of the United Nations held at London in January, 1946. During the General Assembly Mr. Walker was selected by the Assembly as the United States Representative on its Legal Committee.

Mr. Walker for many years has been active in Catholic charities. He is a member of the Associate Board of Lay Trustees of the University of Notre Dame, and is a trustee of the University of Scranton. Notre Dame conferred an Honorary Doctor of Law degree on him in 1934, the same year he received a similar degree from the Montana School of Mines. He is also a director of the Grace National Bank in New York.

Dr. Salazar Called Right Man For The Right Place

London.—(NC)—Dr. Antonio de Oliveira Salazar, Portugal's Premier, is "the right man for Portugal now, given the country and given the era," said the Rev. C. C. Martindale, S.J., in a speech at the Newman International Center, organized by Catholic university people here.

Speaking of his impressions during a recent trip to Portugal, Father Martindale described the Portuguese leader as a man of profound education, austere, determined, absolutely incorruptible, with a dry sense of humor. "He has been described as part peasant, part mystic, part Oxford professor," he said.

Dr. Salazar told him, "we are going slowly," when the British Jesuit praised Portugal's new road system, schools, hospitals and research institutions.

"We must seek for trained nurses from Spain, Switzerland and elsewhere," the Portuguese leader went on. "We do not pretend we can fill our hospitals with our own nurses or schools with native Portuguese teachers. We will go slowly because we will not put up with the flimsy or the second rate."

Father Martindale added: "As a purely supernatural coefficient to all the outstanding achievements of Dr. Salazar, Fatima was needed. Dr. Salazar could not transform the spiritual imagination of the people as the apparitions (at the great Portuguese shrine) have done."

Pope Aids Egyptians

Cairo, Egypt.—His Holiness Pope Pius XII has made a Christmas donation of 2,000 Egyptian pounds (about \$8,000) for aid to children of needy families and war orphans in Egypt.

Heralding The Christmas Season



Members of the choral group of St. Francis College, Fort Wayne, are pictured above in an appropriate setting as they herald the advent of the anniversary of the birth of Christ. Singing joyously the carols of good will and peace are, left to right, Ada Viera, Marjorie McNamara, Doris Viera, Shirle Webb, Dolores Johnston, Mary Daly, and Theresa Scholz. The girls comprise one of several hundred such groups in the city participating in the Yuletide programs of churches, schools, and other organizations.—News-Sentinel photo.

Cooperation Of Every Catholic Sought In Nation-Wide Effort To Reconvert Britain In 1949

Program To Consist Of Mission In Each Parish During The Colder Months And Outdoor Summer Services; Simple Theme Adopted

JOHN A. GREAVES

London.—(NC)—The cooperation of every practicing British Catholic is being sought in the nation-wide drive launched here to make the Catholic faith known to every resident of England and Wales during 1949.

The campaign will constitute the greatest all-out plan to reconvert the country since the drastic State-sponsored Protestant Reformation of 400 years ago. The laity as well as the clergy have been asked to take part in this national effort which will consist of a mission in each parish during the colder months and outdoor services in the summer.

Priests from religious communities, from seminaries, and colleges, together with the diocesan clergy, will help in conducting the missions. The participation of the United States clergy has also been invited. British pastors will exchange parishes.

The Rev. John Heenan, head of the Catholic Missionary Society, national clerico-lay organization aiming at Britain's conversion, has been placed in charge of this nation-wide effort. He has already written to every diocesan priest in the country asking him to volunteer for the campaign.

Official purposes of the mission is "to strengthen the faith of our own people and to give some knowledge of the Faith to that vast mass of our fellow countrymen who are without any religious allegiance."

Father Heenan says it will be successful "only if it is solidly backed by prayer." He asks parish clergy to encourage especially children and the sick to pray, offer Masses and Holy Communion for "this vast spiritual effort."

The mission's theme will be simple, aiming at enlightening the British people on: (1) the existence of God and the divinity of Christ; (2) the problem of evil, and (3) the evil of modern materialism and the Christian approach to it.

Lay people will aid this nation-wide drive by helping with local preparatory work, publicizing the missions through the press, by circulars, and by word.

The British Catholic Directory places the Catholic population of England and Wales at 2,406,419, according to official 1939 figures. Total population at the last official census in 1931 was 39,973,389. In 1944 the country had 3,991 diocesan and 2,039 regular clergy.

President Gives Medal Of Merit To Myron Taylor

Washington.—(NC)—President Truman today conferred the Medal for Merit upon Myron C. Taylor, who, he pointed out, has been "the Personal Representative of two Presidents of the United States to His Holiness the Pope with the rank of ambassador." Present at the ceremonies, held in the President's office, were Mrs. Taylor, members of the cabinet, White House personnel, other Government officials, and friends of Mr. Taylor.

"On many missions to His Holiness and to other leaders in church and state throughout Europe," President Truman said in reading Mr. Taylor's citation, "he has labored diligently with men of good will in parallel efforts to promote peace and concord among nations torn asunder by jealousy, hatred and ill will and to ameliorate the misery which inevitably follows in the wake of war. He has carried out his manifold and arduous duties with selfless disregard of incessant demands upon his own health and strength. Resolute in action, firm in principle, an enlightened economist with a pas-

sion for justice, Mr. Taylor through a long and versatile career, has earned the accolade of his countrymen whom he has served faithfully and well wherever duty called him."

Mr. Taylor, President Truman said, "had achieved a brilliant career in law, industry and finance before he entered the difficult field of diplomacy"; was "a leading figure in American business" at a time of bitter industrial strife, and "with the vision of a statesman he worked effectively to stabilize labor-management relations and in that sphere of complex and conflicting interests set a pattern out of which grew a more equitable relationship between employer and employee."

The President observed that happily, Mr. Taylor "is now in the zenith of his power—a hale veteran in high service."

'Year Of Our Lady' Closes In Hungary

Budapest, (NC)—In accordance with the instructions of the Bishop, services were held in churches of Hungary on the Feast of the Immaculate Conception to mark the close of the Year of Our Lady. The sermons recalled the many graces obtained through Our Lady and the faithful sang the papal and national anthems.

According to a statement issued by a Catholic statesman, a total of more than four and one-half million Catholics attended the meetings and pilgrimages organized during the year.



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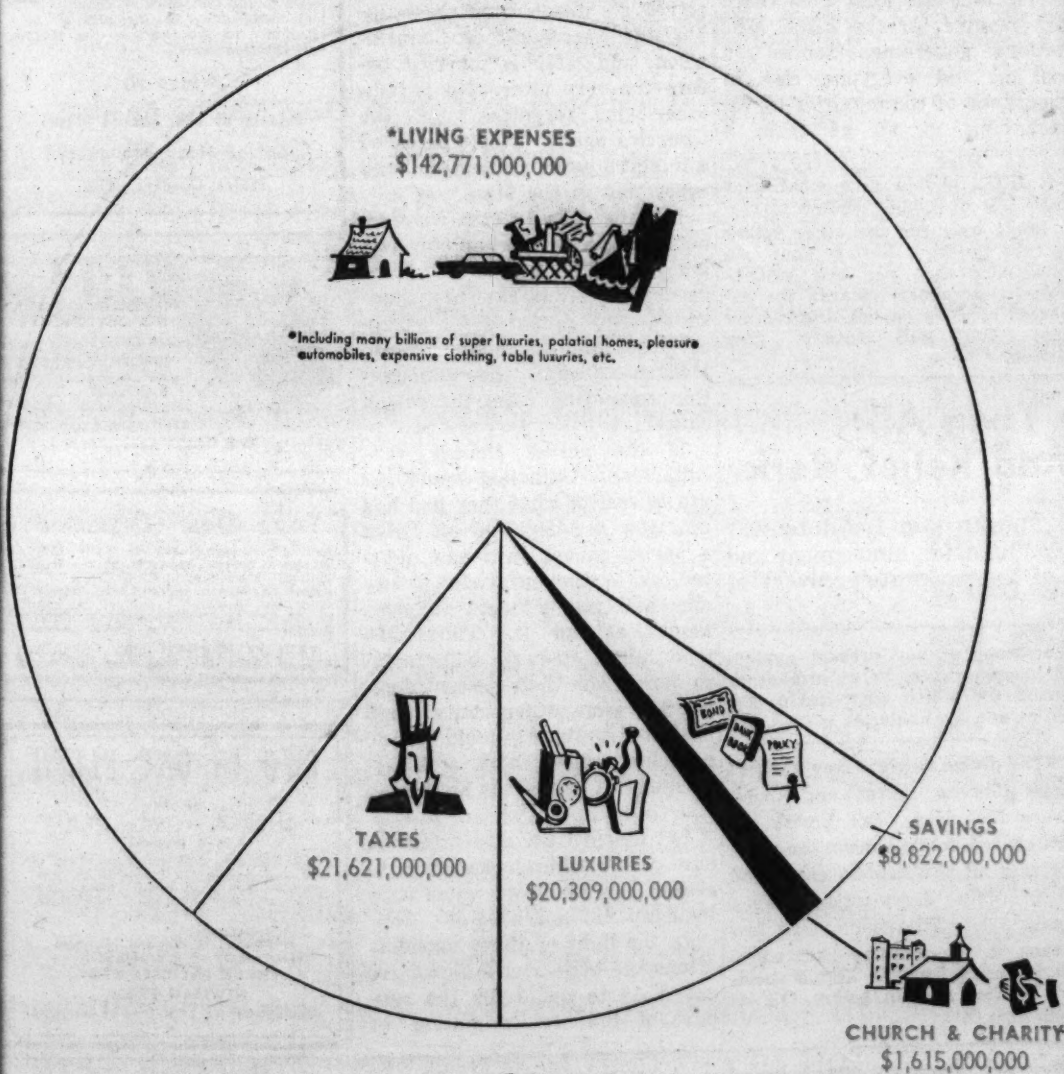
Volume XXXVII

HUNTINGTON, INDIANA, JANUARY 2, 1949

No. 36

Gifts To Religion And Charity Amount To Less Than One Per Cent Of People's Income

How the American people spend their money



Decrease Shown In Period When Workers' Earnings Reach New All-Time High

Church And Benevolent Agencies Get Only Half As Much As Nation Spends On Tobacco; Four Times As Much As Is Given In Tips

DR. ROBERT M. HOPKINS

TO those who have been studying the rapidly mounting expenditures that are involved in the increased cost of living and have noted the alarming lowered ratio which benevolent giving sustains from year to year, it will be of interest to note these recently released figures from the U. S. Department of Commerce. These cover income and expenditures for 1947.

First of all, it must be borne in mind that the national income has reached an all time high. The income for 1947 is reported to have been \$202.5 billion. The latest governmental reports indicate that the national income in 1948 will probably be at the even higher figure of \$253 billion. It was \$179 billion in 1946 and has been climbing steadily since the depression year of 1933 when it was \$39.5 billion. In 1939 at the outbreak of World War II it was \$72.5 billion. In other words, there is now available six times the amount for expenditures that was available in the depression, and over two and a half times the amount when World War II began. Let us note how this unprecedented income is being spent.

Food, which in this analysis includes both tobacco and beverages, has taken almost one third of these expenditures, \$61.8 billion. Food purchased for off-premise consumption has increased 17% in the past year. Expenditures for tobacco, which account for \$3.9 billion, have increased almost 14%. Tips with

meals from \$442 million to \$449 million.

Clothing, with which are included many accessories, accounted for personal expenditure of \$22.6 billion in 1947. \$22 billion were spent in 1946, so there has been but little increase here.

Housing and household operation combined occupy second place in total expenditures. They were \$36.4 billion in 1947, almost a 15% increase over 1946. The purchase of electrical appliances made the largest gain in these expenditures, and was almost twice that spent in 1946.

For transportation, expenditures doubled what they were in 1945. Expenditures for new automobiles and net expenditures for used cars, the largest item of increase, were almost doubled in one year, 1946-1947, while the comparison between 1945 and 1947 reveals an increase of twelve fold.

Recreation increased during the year from \$8.6 billion in 1946 to \$9.4 billion in 1947. Motion pictures, which receive the largest income in recreation, showed a slight decrease of \$5 million, but professional baseball and football, together with horse and dog races, show a combined increase of \$13 million.

Private education and research had an increase in 1946 over 1945 of \$164 million, and a further increase of almost \$60 million is reported for 1947. Most of these increases are credited to higher education.

The expenditures in 1947 for religious and welfare activities were, according to this Government report, \$1,615 million dollars. This is only five million dollars above these expenditures in 1946, but it is actually four million dollars less than the \$1,619 million dollars reported in 1945.

These annual reports, which are released by the Department of Commerce, are criticized by some church statisticians. One reason for such criticism is undoubtedly due to the fact that many churches and benevolent institutions do not report their income and expenditures. Therefore, these critics feel that since they have not reported, the Government statistics can do little more than indicate trends. The trend, as thus revealed for these expenditures in 1947, is far from encouraging.

According to this report for 1947, only eighty-five cents out of each one hundred dollars expended last year was devoted to religion and private welfare, which is less than 1%. When the expenditures for private education are included, of which a large portion was given for church supported colleges, and when other additions

Continued on page 15

Editors' Chats With Readers

Dear Readers:

BISHOP JOHN J. WRIGHT, quoted in *Information* recently, wrote as follows about his parish church:

"Oh, My Parish Church! Not even death can separate me from thy love. The liturgy offered within thy walls will always include me in its supplications. If anything on this devastated earth has made me dream of Heaven, it is what I have seen and heard and felt in the moments when I visited Thee. If the paradise in which I believe will one day confirm for me the Faith by which I have believed, I owe it to the things which were done to me and taught me under thy roof.

"Small wonder, then, that I love Thee, O my parish church! For the life I first learned to live in Thee is the undying life that I will live in Heaven, if I be faithful to Thee. The gate of Heaven is the door to thy temple; the key to Heaven is the key of thy tabernacle; the joy

Continued on page 2

Have You Increased Your Contribution To Your Parish Church In Line With Your Larger Income?

ONE would naturally suppose that as the income of the family rises contributions to religion would also rise. To those who would observe that while income has risen greatly during the past few years living costs have also risen, we would retort that every thing that the parish buys, or spends for repairs and improvements has also risen in cost.

The parish has to pay the same high wage to the bricklayer, the carpenter, the plasterer, the painter, as you do. The parish coal bill has risen in the same proportion that yours has risen; and since it needs so much more of it for church, school, convent and rectory, the increase in that item alone is very large. So have janitors' and organists' salaries gone up, and in Catholic High Schools those of the coaches.

Everything used around the altar has risen in price, because the wages of those who produce those things have risen. That means that candles, altar wine, and other supplies needed for the sacristy, the sanctuary, and church services are all considerably higher.

If your wages have doubled during the past five years, then your contribution to the church should also have doubled. But has it?

The same is true of diocesan needs. It costs twice as much to feed and clothe an orphan child at our institutions as it did a few years back. It costs much more

to educate a student for the priesthood than formerly; our sick and super-annuated clergy need a

New Series Is Interrupted This Week

The series of articles which has been published in parallel columns on this page for the past several weeks is omitted in this issue, but will be continued next week. The articles have elicited great interest and several of them have been widely re-published. We appreciate the cooperation of our readers who have brought the articles to the attention of the editors of their daily papers.

The articles of which we write are planned to prove that the Church is not only always true to God but to Country as well. Watch for next week's article.

larger pension than they formerly did on retirement.

Even the support of missionaries in foreign lands, and the sending of new missionaries across the oceans, cost more than formerly.

There is an annual collection in the United States for the Catholic University; but only this year the cost of operation mounted 25% because of a raise in salaries for the professors, many of them married men with families, and because a Social Security plan was introduced. As a non-profit organization it may not participate in any government Social Security program, but must have its own.

Even school Sisters must eat, and their Community must pay the higher price for the material from which their habits are made. Hence it has been necessary for the pastors to give them a little advance in salary.

While it is very true that most people are giving somewhat more than they gave ten or twenty years ago, when the dollar was worth twice what it is worth today, they are not giving in proportion to the increase in their income.

What is particularly noted by the National Stewardship Institute is that during the depression years contributions to religion and charity were several times larger per capita than they are today.

UN's Human Rights Declaration Compared With Recommendations Made By Catholic Organizations

Product Of Three Years Of Work And Debate Is Called 'A Common Standard Of Achievement For All Peoples And All Nations'

RITA SCHAEFER
(Written for N.C.W.C. News Service)

A Universal Declaration of Human Rights has been adopted by the United Nations General Assembly. The product of almost three years of arduous work and prolonged debate, the Declaration is "a common standard of achievement for all peoples and all nations." It is a set of principles regarding the human person upon which there was general agreement. (The U. S. S. R. and its satellites, and the Union of South Africa and Saudi Arabia abstained from the final vote on the Declaration in the Assembly.) It is a formal international recognition that man has "inalienable" rights and that the respect and protection of man's rights and freedoms is absolutely necessary for peace.

Because of the nature of this document, which will have moral force throughout the world, a number of Catholic organizations have followed closely its development and issued recommendations for its proper formulation. A special committee of the National Catholic Welfare Conference submitted A Declaration of Human Rights to the United Nations Commission on Human Rights in January, 1947. The Ethics and Juridical Institutions Committees of the Catholic Association for International Peace submitted statements on the several drafts prepared by the Commission, as did the National Council of Catholic Women, the National Council of Catholic Men and the National Educational Association.

The recommendations of these groups were similar in content, because the subject involved principles basic to our Faith but varied in emphasis. It is encouraging to note that a number of their recommendations have been incorporated in the final Universal Declaration. At the same time we cannot refrain from expressing our dismay that several important recommendations did not receive universal acceptance. The most fundamental of the latter is that recognition of God as the source of man's rights be made.

The preamble does affirm man's inherent dignity and asserts that he has "inalienable rights." However, it does not say why or from where these attributes are derived. It is obvious that they are not from the State in which case they would be acquired and could be rescinded and would not be inherent or inalienable. The proposal of the Brazilian and Netherland delegations to give recognition to man's relationship to God in this respect received notable support from too few delegates. There was the objection of some that a reference to man's creation "in the image and likeness of God" (Brazilian proposal) would in effect be recognizing the belief of one religion over the rest. Others objected on purely secularist grounds that there was no need to mention God in a political document. The Soviets, of course, opposed God.

Another important omission, in

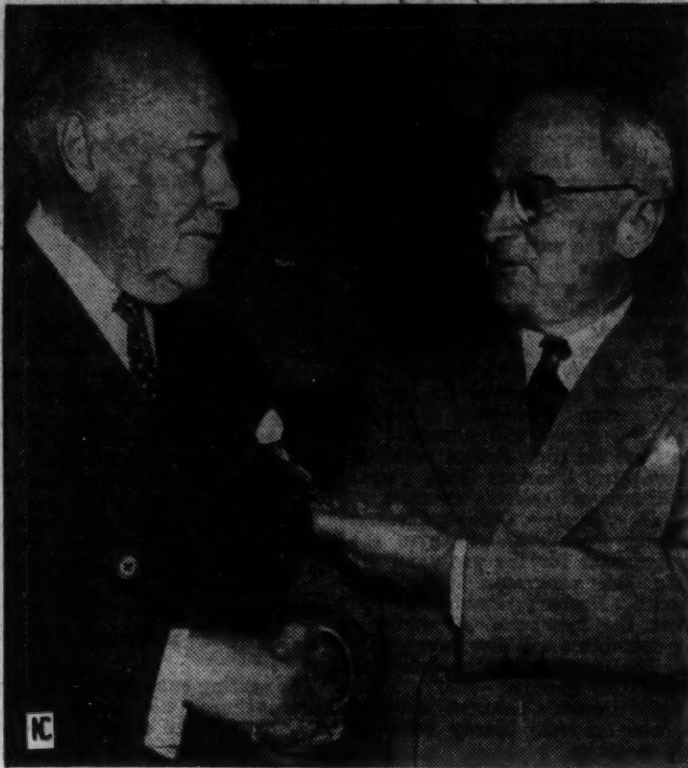
the view of current trends of thought on the subject, is the lack of affirmation of the right to life "from the moment of conception" and to "bodily integrity." The assertion that everyone has the right to life, liberty and security would ordinarily imply this principle. However, the debates on this article, in earlier meetings of the Commission, indicate that to many the fate of the unborn child is to be determined by human desires without respect to his inherent dignity or inalienable rights.

It is particularly interesting, in view of these rejections, to note that, in the words of the N.C.W.C. Declaration, the U. N. document acclaims the "family (as) the fundamental group unit of society," and the right of everyone to marry and found a family. Also of great importance from the Catholic point of view and no less a fundamental of democracy is Article 27 which asserts the "prior" right of parents "to choose the kind of education that shall be given to their children. Inclusion of this is all the more vital as the Declaration states that elementary education "shall be" free and compulsory. This could mean that only State-controlled elementary schools are permitted to exist, if the parent's rights were not recognized.

A concession of questionable implication was made to Catholic belief when inclusion of the right of men and women to divorce was rejected. The following was finally adopted: "Men and women have equal rights during marriage and at its dissolution." To Catholics this can mean only one thing—the dissolution of marriage by the death of one of the spouses. To man, however, "dissolution" is synonymous with "divorce." It is regrettable that, in an effort supposedly directed to the betterment of the conditions of women in certain countries, some delegates were willing to approve divorce on the same footing as marriage.

The Declaration is unequivocal in affirming the right to freedom of religion—to belief, practice and worship—and to freedom of expression. From a purely legalistic point of view these freedoms are ably stated. They are qualified only by the general limitation article which subjects the exercise of one's rights and freedoms to such limitations as are prescribed by law solely for the purpose of securing due recognition of the rights of others and the just requirements of morality, public order and the general welfare in a democratic society. Considering man as a creature of God, however, it becomes clear that he is limited in the exercise of his rights by his obligations to God—to know and love God and to obey His laws—which are not necessarily prescribed in man's law. The requirements of truth are legitimate restrictions on the exercise of rights; although one may be free to do wrong, he doesn't have the right to do so.

PRESIDENT DECORATES DIPLOMAT



For his many missions to His Holiness Pope Pius XII and to other leaders in church and state throughout Europe, the Medal for Merit is conferred by President Truman upon Myron C. Taylor, who has served as personal representative of two Presidents of the United States to His Holiness the Pope with the rank of Ambassador. The presentation ceremonies took place in the President's office, and was witnessed by Mrs. Taylor, members of the presidential cabinet, other government officials and friends. (NC Photos.)

Rural Life

Msgr. Ligutti Makes Appeal

(Note: Following is an address by the Rt. Rev. Msgr. L. G. Ligutti, executive secretary of the National Catholic Rural Life Conference, which was broadcast overseas through the facilities of the "Voice of America," December 18, 1948. The address was made at the request of Mr. Ben Wilbur of the United States Department of State.)

The Catholic Rural Life Conference is one of the three member agencies in the Christian Rural Overseas Program. It is the official Catholic representative of War Relief Services which handles all Catholic relief for almost fifty nations throughout the world.

The general interest of Catholic Rural Life is the welfare of the American farmer, his family and community. Our organization keeps in close touch with Catholic rural leaders and people. It also maintains very cordial and cooperative relations with all groups and organizations interested in the welfare of rural people and sound agricultural practices.

We believe that the welfare of the American farmer, his family and community, cannot be achieved if selfish interests only are advanced and sought after. There is greater happiness in sharing than in sparing for one's self.

Catholics are not numerically strong in the rural districts of America. Our Catholic Rural Life Conference has always felt that by uniting with Church World Service and Lutheran World Relief, a better job of collecting agricultural products can be done. In the light of recent accomplishments this has been proven beyond all doubt.

The need for food over the face of the earth is deep and universal. We Americans have been especially blessed by Almighty God. Christian Rural Overseas Program has only asked for a very small part of what a bountiful God has generously given to us. This we freely give. This we are privileged to contribute.

Our contribution is really Christian because it comes from Christian hearts filled with thanksgiving and love. Into the common storehouse come the gifts of Catholics and Protestants. When the wheat and the corn are poured into the freight car, something very significant and symbolic takes place. Each grain loses its identity of origin and becomes a part of a greater whole. It is still corn or wheat. It comes from the hearts of men that beat alike and it is intended to nourish men, women and children of different races, creeds and nationalities, whose hearts beat like those of the donors.

As the grain loses its identity in the flour so that out of many kernels bread may be made, may we human beings out of many be

made into one, united by the love of God, the charity of Christ and the bond of common brotherhood. We Christians of America come to you with the cross of Christ as our symbol. No matter how small or big, crosses always fit into one another, and so must humanity.

Rural Health

The American Medical Association through its Committee on Rural Health in cooperation with the national farm organizations invites a few priests annually to attend the National Conference on Rural Health in the Palmer House in Chicago. The Fort Wayne Diocesan Catholic Rural Life Director is one of the few priests invited. This year's meetings in early February will deal with environmental sanitation and environmental factors that influence the health of America's land-living people as cradle people of America's population. Personal participation in roundtable discussions is invited on part of those to whom invitation is extended.

Topics listed for discussion include, health programs for national land life organizations, State Rural Health Committees in Ac-

tion, Environmental Hygiene, Animal Diseases affecting human nutrition and the Soil, health education and community responsibility, General Practitioners in Rural Practice, Cooperative Health Programs for Rural Areas, Environmental Hazards, Health education Individual and Community Responsibility.

Called for assembly in early January in Chicago is the quarterly Heifer for Relief Project Committee Meeting in which Catholic Rural Life has representation with the Diocesan Director. Catholic Rural Life as the agent Restocking of the Island of Okinawa with live milk goats, and a flying of live relief, Heifers for Relief from States in our west to Displaced Persons projects in Venezuela, are recent and added projects of the Heifer for Relief Movement. The SS Humanity is now moving another ship load of donated Heifers for Relief from America to Italy. Ship load of donated live heifers for relief have steadily been sent to various countries in Europe according to need.—Father H. J. Miller.

German Hierarchy Condemns Movie Ridiculing Scriptures

Munich—(NC)—A German motion picture, "The Apple Is Off" (Der Apfel ist ab) has been formally condemned in an official statement issued by the Cologne central press office of the German Hierarchy, which asks Catholics not to attend its showing because it is liable to "offend the moral and religious feelings and to cause confusion."

The picture ridicules scenes from the Scriptures, notably of Genesis. Protestant spokesmen associated themselves with Catholic critics of the film.

Its condemnation by the Hierarchy followed a severely critical article written by the Rev. Mr. Gritschneider, S. J., head of the Catholic motion picture bureau here, for the local diocesan organ. Father Gritschneider charged the

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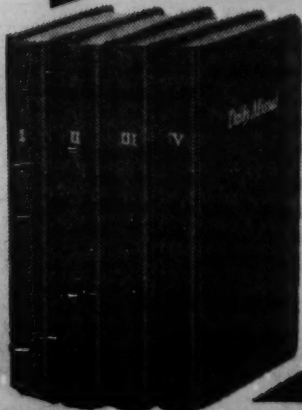
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This new policy also has a double indemnity feature covering travel accidents. You receive \$50 a week if disabled by an accident in a bus, taxi cab, train subway or street car, and \$75 a week if the accident requires hospital confinement. The death benefit increases to \$2,000.00 if caused by a travel accident.

In addition, the policy covers many sicknesses including pneumonia, cancer, appendicitis operation, etc., paying the weekly benefits whether confined to home or hospital.

Your benefits are never reduced even though you are also insured in a Group Plan, Blue Cross or other Hospitalization Insurance. So if you are now a member of some worthy hospitalization plan you still need this additional protection. Only a small percentage of people are confined to a hospital, and even then only for a fraction of the time they are disabled. Most people — over 80% — are confined at home where hospitalization plans do not apply. Or, they are hospitalized for a few days or a week, then spend weeks of convalescence at home before they can go back to work again. The North American Policy pays specified benefits regardless of whether you are confined to your home or to a hospital.

North American Accident Insurance Company of Chicago has been in business for more than sixty-two years, and is one of the largest sickness and accident companies. It has paid out over \$45,000,000 to grateful policy holders when they needed help most. North American is licensed by the Insurance Department of 47 States and the District of Columbia.

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Right OR Wrong

Editors' views on current events

Common Sense On Church Support

THE most widely circulated issue of *Our Sunday Visitor* each year is published on the first Sunday of January. Annually this issue is devoted in large part to the publication of articles dealing with the subject of Church Support.

In this issue we try to speak for your pastor on the subject which is most distasteful to him. It is widely distributed simply because your pastor invites us to do his money talking for him. And because of this we ask you kindly to read the several articles on Church Support which appear today.

In selecting articles for this special issue we have kept in mind the thought that if only common sense were applied to the subject of Church Support, there would be no difficulty for either priest or people in the average parish.

We are living in good times. The national income for 1948 is estimated at \$253 billion—the greatest in the history of our country. Every employed person is earning more now than he did a few years ago.

But with increased income, we also have increased prices. Everything we buy nowadays costs more than it did a few years ago.

A Digest Dollar

The price of men's cotton pajamas is 220% more than in 1938. Fish cost 199% more than between 1935-39. Automobiles are up 63%, men's haircuts 88%. It costs 45% more to get a tooth pulled than it did. Milk is 79% above prewar. Aspirin has gone up only 8-10th of 1%. Quality hasn't changed, nor quantity. Just the spread of the dollar.

Such comparisons are from data prepared by the U. S. Bureau of Labor statistics covering a period that coincides with the life span of the Catholic Digest. It is now in its 13th year of continuous publication. In that period it has consistently improved. Now, as never before, it is covering the field of worthwhile material. It is 32 pages larger than two years ago. With pictures, art, and format, it continually shows what skilled work can do.

Due to wise management all of this has been accomplished on the inside with the old prewar dollar. Of course, the thousands of new readers have helped, for as costs mounted there have been this means of spreading them. And so, in going into 1949, you can still buy as before 12 months of the Catholic Digest for \$3.00; two years for \$5.00; multiple subscriptions of three or more at \$2.25 apiece. Don't you think it's time to start?

Address the Catholic Digest, 40 E. 9th Street, St. Paul, 2, Minnesota. (Adv.)

This is just as true for the priest in charge of a parish as it is for a father who must foot the bills for his family.

The family budget has had to be altered. And so has the parish budget. But all too often the parishioner alters upward his budget for everything except his contribution to the Church.

Be fair about this matter. Look back for, say, the past 10 years and consider whether or not you have increased your gifts to the Church in full proportion with your increased earnings. If you can truthfully say that you have, then you are a rare individual indeed.

The truth is that instead of increasing, gifts to religion and related charities have decreased. During the depression years of the 1930's, such contributions reached an all-time high of almost five per cent of the national income. In 1948, such gifts struck an all-time low, with less than one per cent of the income of the people of the United States being contributed to religion and related charities. As pointed out in the leading article of this issue, the exact proportion of our income which was given to God is only 85c out of each \$100.

The figure looks a little better when we compute the costs of private education and include them in the gifts to religion, although not all should be so considered. But even these costs raise the percentage to only 1.5%—or \$1.50 out of each \$100.

In the Old Law God asked His people to give a full 10% of their incomes to His works. He expects the same of us.

Common sense indicates that all should contribute to the Church in direct proportion to their means. Those who can afford much should give much. Those who can afford

Editors' Chats With Readers

Continued from page 1

of Heaven is the possession forever of that God Whom first we found on earth at home within thy holy walls."

Catholics, generally speaking, take their parish church for granted, yet it is God's own service station established in their midst to make it more convenient for them to attend Sunday and daily Mass, to frequent the Sacrament of Penance and to receive Holy Communion, to visit their tabernacle Prisoner of Love, to participate in public devotions, to hear sermons and to have their children instructed in the science of God.

Catholics take their parish church for granted just as all people take the local Post Office for granted, or the bank. The national government serves you and me and everyone else in thousands of communities by establishing in all of them a

but little, should give what they can. But everybody should give.

Don't wait for the other fellow to take the lead. Satisfy your own conscience that you are contributing your share towards the expenses of your parish, and we are sure you will satisfy your pastor.

Alcohol Costs More Than All Religious, Charity And Relief Work

ACCORDING to the National Stewardship Institute war "increased our expenditures for luxuries, amusement and savings many times the amount of the moderate recovery of our decreased gifts to churches."

The Institute's report continues:

We can scarcely say we are "bled white by taxes" when increase in expenditures for the one item of alcoholic beverages alone in the single year of 1944 over the year 1943 was more than the total of all of our gifts and expenditures for the support of all churches and church related charities.

The war time increase in consumption of alcoholic beverages in 1944 in excess of the pre-war expenditure was more than three billion dollars (\$3,675,000,000.00) or more than three times the total of gifts in 1944 for church and church charities, and more than twice that of church and all charity work, including War Relief, Red Cross, Y.M.C.A., Y.W.C.A., United Service Organizations, Community Chests, Boy Scouts, Girl Scouts, Salvation Army and charitable agencies of all types.

In contrast with the above large increases of national income, Federal expenditures and personal luxuries, our gifts to churches and church charities during this period, in spite of a 33% recovery since 1939, are still 20% less than they were in 1928.

Our percentage of giving, as related to income, is now less than it has been at any time since the

enactment of our present system of income taxes, or at any other period for which comparable statistics are available.

"The divine straight way of marriage pinches here and there. Every law does. But Christ the Son of God, looking down the ages, foresaw all the saddest cases and He grants no dispensations. They would injure His people. His law means heroic sacrifice for some. Christ asks for this heroic sacrifice."—Rev. Anselm Leahy, O.F.M. Cap.

branch Post Office, from which they may receive their mail, and send letters to relatives and friends thousands of miles away.

In a similar manner the Universal Church comes into the midst of the people everywhere with her service station, such as the Post Office is, with her clergy commissioned and appointed to offer the Holy Sacrifice, to preach the gospel, to administer Sacraments. In the parish church the Catholic is served from the cradle to the grave. The baby is brought there for Baptism through which Sacrament it is actually adopted by God as His own child. After that happens the Church feels under a deep obligation to this child of God. It must make religious instruction available to it, and that is why every parish, if at all possible, erects a parish school. It is in the parish church that every Catholic receives his First Holy Communion, the Sacrament of Confirmation, and later is married before the very altar. No parishioner is forgotten by the Church's agent. People deceased a hundred years are remembered every day in the Mass.

It is in eternity that we shall better appreciate what our parish church meant to us. Hundreds and, in old parishes, thousands, were prepared for a happy death and for entrance into Heaven through the ministration emanating from the parish church.

If the parish church were suppressed, Catholics would begin to realize what they had had and now are deprived of. Erect a parish church in a new quarter, or in the outskirts of any city and people begin to erect homes around it. Thousands, who might find an inducement to move from their present domicile to some other town, will hesitate if there should be no parochial school there, and particularly if there be no parish church.

Let us cultivate attachment to our parish church and try to realize how much we would miss it if we did not have it.

In the light of these considerations the little sacrifices we are called on to make for the support of the service station of

God, should appear not only light, but agreeable.

Sincerely,
The Editors.

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FORT WAYNE DIOCESAN EDITION OF OUR SUNDAY VISITOR

With YOUTH SECTION

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After All, We're Salesmen For God

REV. RICHARD GINDER

HAVE you ever had a salesman come up to you and tell you what an ugly hat you were wearing?—or say that you were the sloppiest housekeeper in the block?

No—it's always just the other way around. Salespeople always try to make us feel good. They try to make us feel important, using every means to convince us that they are our sincere friends, utterly devoted to our best interests.

It's a constant marvel how these people can do for profit and commissions what Christ wants all of us to do out of love for Him: "By this shall all men know that you are my disciples, if you have love one for another."

These people—salesmen, politicians, undertakers, etc.—view everyone they meet as a cash customer or a voter, and so they are kind in their way. We Christians, on the other hand, regard our neighbor as a brother in Christ Jesus, a child with us of God the Father—and so we rip him up the back.

Actually, we do these salesmen an injustice if we judge their cordiality as being crass hypocrisy. They do, many of them, have a real interest in their customers, and they themselves are often sincerely "sold" on the product they peddle.

It's Interesting To Meet People

Even from the purely natural viewpoint, people are interesting. I have met men and women who love their jobs behind retail counters because they are "meeting the public."

Each personality they come across is a new adventure. It's interesting to see how he will react to various situations and setups. It piques their curiosity and offers a challenge to their ingenuity.

And then there is no one of us who misbegotten as to be absolutely lacking all charm or personality. A salesman, then (and we can learn from him), will pass over everything that repels him to fix his attention on anything nice he can discover in the person before him. It becomes a matter of minimizing defects and magnifying strong points: "Accentuate the positive, eliminate the negative," as the song used to say.

Our Treatment of Christ

But we Christians have even stronger motivation. We know that our treatment of our neighbor literally equals our treatment of Christ—through our neighbor.

You know we receive Our Lord in Holy Communion and we pour out our love in fervid prayers and affections. We protest our undying devotion and loyalty. But we can't do anything for Christ in the Blessed Sacrament.

We men might like to give Him a present of some sort, to take Him with us on a fishing trip, or have Him home for dinner. And the women would love to make His bed for Him, or bake Him a pie and send it around. But we can't.

The plain fact is that in the Eucharist, Christ is "impassible"—which means that, for instance, if wicked men were to take the Sacred Host and pierce it with a needle, Jesus wouldn't feel it. The needle would find its way through the "accidents" of bread without ever touching the "substance" of Christ. Similarly, He doesn't feel the saliva in our mouths, nor is He

affected by our digestive processes. These can only get at the accidents of the bread.

If we want to demonstrate our love for Jesus, then, we can do it mainly by working for Him in our neighbor. Bake that pie—but send it to a needy person. Feed Him with CARE packages; cloth Him with bundles to Europe.

The Measure Of Our Love

There is a sequel to all this in the undeniable truth that we love Christ only as much as the one we like least. If we could draw up a list of our associates, putting down after each name the degree of our fondness for Him, the lowest mark on that chart would indicate our love for Christ. If there is a zero on that chart, or a minus number, indicating positive hatred, then we have no love at all for Our Lord and are, in fact, in the state of mortal sin, since hatred is directly opposed to the Divine Law of charity.

This love, remember, is not sentimentality. It's not a matter of hugging and kissing our neighbor. There are people whose temperaments clash with ours such that we serve charity best by keeping out of their way. But still we recognize them as brothers; we pray for their happiness and salvation; and we stand by to help them with life's necessities should they ever be in need.

We can't exercise this virtue of charity without God's helping grace. If salesmen and the like seem to manage, it's because they're operating on the natural level, sometimes insincere, always with a bonus in sight.

Thus it's easy for all of us to love the neat and well-washed, the educated, and people who are clever, witty, generous, kind, for instance. But when it comes to loving people who speak a different language, who don't live as well as we, people who don't shave as often as they should, or bathe, or change their clothing—then we need God's grace, and all the more so if our neighbor is stingy, inconsiderate or bad-tempered.

We're Salesmen For Our Lord

After all, we're salesmen for Our Lord. We have to be optimists in our relations with those around us. We'll be made fools of once in a while. People will take advantage of us. But the only sure way to prevent that is by becoming shrewd, hard, suspicious, and close.—And that's unthinkable for a Christian.

Will Rogers used to say he never met a man he didn't like. We ought to take that sentiment and have it embroidered on a sample to hang over our dresser. We ought to have it engraved on the back of our watch. We ought to put it where we can see it day in and day out.

"I never met a man I didn't like." If only we could learn to meet people with our right hand extended and a sincere smile on our face,

we'd be a lot happier and we'd be well on our way toward observing Christ's command.

It is a command, remember; it's not a counsel. We must love others if we are to save our soul.

"By this shall all men know that you are my disciples, if you have love one for another . . . For as much as you have done it to one of these, the least of my brethren, you have done it unto me."

If we value those boys who too soon have known life's struggles, and have shared in none of the advantages of our great country, then we should assume the responsibility of fitting them for society.—Father Flanagan.

Did You Know About Collections

BEST church-goer is the nickel, most frequent item in usual Sunday collections. Folded bills make counting the collection an hour longer. Keep 'em flat. Damage to counting machines results from slugs, foreign and mutilated coins, all kinds of metal checks. Keep 'em. Collection Ripleys: beer and coat

checks, car fares, key tags, medals, buttons, ration discs, lucky pieces, thumb tacks, dog checks. What characters!

Scarce are dimes: about 4% of the total; scarcest: \$2 bills—except 10s and 20s.

Exceptional are dollar bills.

Tithing (giving a tenth of one's income) is still practiced by many non-Catholics and a few of our own Faith.

Conductors often make change for church-bound car rides on Sunday. Sic transit.

Uniformed Officer with staff keeps people in French and Belgian churches awake during the sermon and collection.

For Whatever Is Needed By Your Family



Participate in the Solemn Novena In Honor Of The Holy Family

Begins January 9
Feast of the
Holy Family



Ends On
January 17

At The Shrine Of Our Lady Of The Snows

At the beginning of this New Year, on this occasion of the Feast of the Holy Family, it is most appropriate for you to seek blessings and favors for your family, to ask for spiritual aid, for good health, for protection, and for material assistance.

Seek the intercession of our Blessed Mother by honoring her through the title of *Our Lady of the Snows*. Participate in this Solemn Novena of high Masses offered for your intentions at the Shrine. Join the thousands who will make this novena, and be numbered with those who have had their prayers answered. Miraculous graces have been granted in the past, and by the mercy of God will be granted in the future.



Send in your petition!

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Sermons And Cents

The Man In The Pew And The Man In The Pulpit

REV. JOHN SINNOTT MARTIN

THE Man in the Pew won't tolerate politics in the pulpit.

And next to politics, he likes least the subject of money. Just as soon as the pastor gets onto the parish debt, the building fund, the special collection, he feels quietly to see if his wallet is still intact in his left hip pocket, fingers the change in his right side one, and settles back to endure the discourse on dimes and dollars. He feels that, outside the Sundays when the Gospel mentions the pay for vineyard laborers, the woman's lost groat, the coin of the tribute, the less said about finance the better. Of course, these are the very days on which the pastor is smart enough not to talk about collections: he knows only too well that the penny, now worth little more than the old groat, won't help much. And even if he talked about the groat, which is worth about 1/4 cent in our values, the man in the pew still wouldn't like it.

And he'd be entirely right. The pulpit isn't the place to talk money, whether a groat or a grand. People don't go to church to hear appeals for cash contributions. They go to hear Mass and maybe, or perhaps necessarily, a sermon—preferably short—on the Gospel. Not only does the Man in the Pew know this; so too does the Man in the Pulpit. He agrees thoroughly with his hearer. He dislikes talking about money when he knows he ought to be preaching the Word of God. Often, he dislikes it so much that his appeal is a bit on the harsh, impatient, demanding side. In time and with adverse financial balances, he may become incapable of keeping off the subject that is his constant headache. This only irritates him more and makes his talks more and more irritating. He may even be unconscious of how often and how vehemently his eloquence is oriented towards the collection. The more he talks, the more annoyed the Man in the Pew becomes and the less he gives. The less he gives, the more desperate becomes the pulpit delivery. In this

vicious circle, it's difficult or impossible to find any way out for either the pastor or parishioner.

Started With Adam

Most of the time, the blame belongs to Adam. Wasn't it the First Man who figured he could get a lot of knowledge just by eating an apple? The Man in the Pew thinks the pastor can get a lot done with a nickel; the Man in the Pulpit forgets sometimes that people don't know or realize his money troubles. After Adam, maybe the pastor is to blame. He is probably a direct, outspoken person: that's the way he should be and is about truth and falsehood, right and wrong. His mistake is that he tries to talk money the same way. And it just doesn't work.

Next to blame is the Man in the Pew. How does he expect the Pastor to run church, school, convent, rectory on a contribution that wouldn't keep him in cigarettes, on a weekly offering, that wouldn't get him in for a movie? Too frequently religion would be negligible if judged by the ratio of church support to money spent on liquor or lipstick, golf or gum, bridge or bowling, permanent or pin-ball machines, champagne dinners or campaign contributions. Pastors are reduced to running around turning on all lights not absolutely needed, cutting down the furnace to war-time Fahrenheit, hounding the housekeeper about the high cost of food, laying off the janitor when school closes and doing a lot of other things that eventually cost more and start up that old

old vicious circle between himself and the Man in the Pew.

Where there's a will, there's a way. Since both pastor and flock want things changed, there must be a way to do it. One is to reduce the preacher to absolute speechlessness. This can be done by making contributions so adequate that there is no reason for the resented ranting. This should not be carried to extremes. At least a few pennies and nickels must be given to prevent death from shock. But almost any pastor who got on Sunday the dollar bills that could be spared without sacrifice by his parishioners, would probably never speak about money again, except in the unconscious ravings natural to his resulting condition. It is quite possible that he would just never speak again: Period!

This, despite the dangers involved, appears to be a better way than having the pastor publish lists or commend those whose offerings are outstanding. The average Man in the Pew may respond and often does to such methods, but he won't like them a bit more, than he does the pulpit appeal. Another good feature is that this way will be too silent to disturb those who are most intent at devotion during collections. Generally the change from coin to currency will preserve the nervous health of the ushers, the congregation and the pastor, especially if the latter has debts. The

early Christians used to bring offerings of bread and wine. You couldn't buy much of either at current prices with what many late Christians offer today.

Conclusion: The Man in the Pew doesn't like pulpit pleas for money because he hears too much of it. The Priest in the Pulpit has to talk about money because he gets too little of it. Both are right in their objections; both are right in their objectives. See solution suggested above. When the Man in the Pew loosens up in giving, the Man in the Pulpit will be too choked up with feeling to be able to do more than thank God for the Man in the Pew.

Balance

THERE'S hardly a Catholic church, I've heard

Where the clergy on money say never a word: At some the finances exclude any sermon & keep parishioners constantly squirming; And even a few where the Gospel's not read When the pastor appeals for \$5 a head; In others, tho nothing is said, baskets pass From "In nomine Patris" till end of the Mass. What with the door, & the fund for the poor, Debt, building, insurance, improvements galore, With envelopes doubled & pew rent foregone, Financial forensics forever flow on.

No doubt, in some parishes one hears a lot About money matters when they're on a spot Where income is steadily deep in the red When a decent response'd mean surplus instead. For many a churchgoer gives little thought

To supporting religion as well as he ought; He seldom exceeds the conventional nickel That doesn't lift deficits out of a pickle.

Some folk, it is true, have nothing to give; It takes almost all they make just to live.

While others who earn but a meagre living Are known to God for their generous giving.

But many who live in a manner deluxe & dress in a way that takes plenty of bucks, On Sunday to change a lone quarter will try

&, failing, will let the collection go by. Whereas, if each Catholic gave in a measure In keeping with what he spends for pleasure, All bills would be paid, repairs soon made, And parish finances be well in the shade.

And I've noticed that many who criticize so Aren't noted for ample donations of dough.

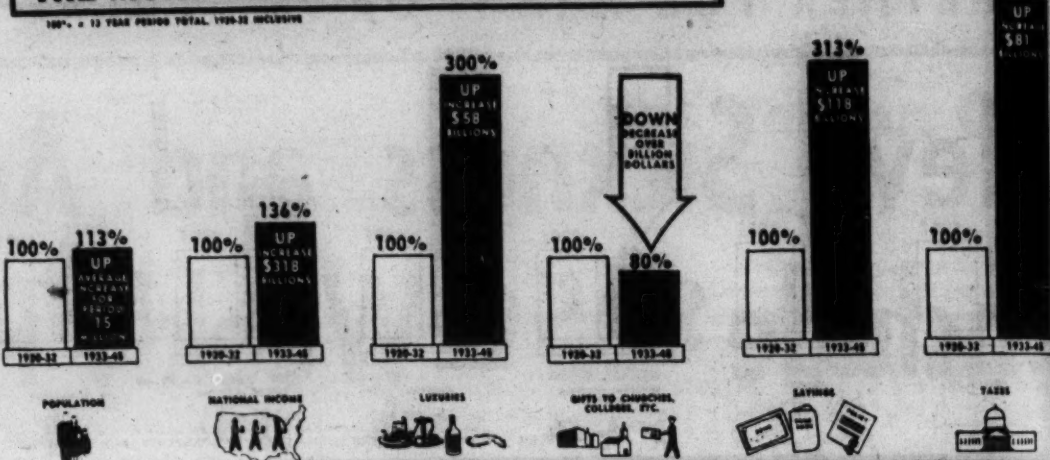
If each did his bit (or two bits or a dollar), The priest wouldn't have any reason to holler.

—Rev. John Sinnott Martin.

Cheerful Giver

Said the pious pickpocket, as he took a fiver from the wallet of the minister who had just married him: "Here, Reverend! Stole fee, I think you call it."

THE MORE WE GOT — THE LESS WE GAVE



Courtesy of the Golden Rule Foundation

Discount

A Scotchman, by mistake, of course, dropped a shilling into the collection plate instead of his usual penny. Realizing his terrible error, he tried to recover it but without success. "Ah, weel," said he to the obstinate sexton, "I'll get credit for it in heaven." "Ye will not," retorted the sexton. "Ye'll get credit for th' penny and de'il a bit more." —St. Vincent's Notebook.

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Fighting 69th' Launched For Catholic Youth

Challenge Issued To Young People To Be Apostles Of Purity And Decency

REV. JAMES P. CONROY

Father Conroy Talking



A Privilege

ATTENTION, all Catholic Students everywhere: You all know of the Fighting 69th, famous New York Regiment of World War I. Now, meet the new and modern FIGHTING 69th.

The FIGHTING 69th represents an out-and-out rally of American Catholic Youth to bring back Purity and Decency into our times. It will represent the positive fighting efforts of thousands of our Catholic High School youth all over the country to secure better observance of the SIXTH and NINTH Commandments of God, and it is hoped that their example in turn will be followed by all other American Youths.

The old FIGHTING 69th, famous New York National Guard Regiment of World War I, from whom the modern spiritual FIGHTING 69th takes its name, will always be remembered wherever brave men gather. You and millions of other Americans are better acquainted with the 69th by reason of the movie now being shown. Under the spiritual leadership of the dynamic Father Duffy, the men of this Regiment learned how to live so that they might die well. Because their souls were right with God, they were brave men, and were not afraid of anything, not even of a violent death in the performance of their duty. With the inspiring presence of the beloved Father Duffy in their midst, the men of this Regiment set an example of devotion and bravery to duty under fire unexcelled anywhere in military annals. This is all perhaps best described in their own motto, that of the Fighting 69th, "We have never disobeyed an order, we have never lost a flag."

Spiritual Field Of Battle

The modern FIGHTING 69th is now prepared to take up where the other left off. It is ready to walk onto the spiritual field of battle and its campaigners must be ready to pledge themselves to the ideals for which they will fight. And like the men of the old FIGHTING 69th, who were inspired and strengthened by the Faith and example of their indomitable spiritual leader, Father Duffy, the campaigners of the modern FIGHTING 69th will also have a source of inspiration and strength. For them it is to be the Sacred Heart of Jesus and the Immaculate Heart of Mary. Yes, in the Sacred Heart of Jesus and Mary, campaigners in the FIGHTING 69th will find what they need to fight the battle that lies ahead. Devotion to the Sacred Hearts fits into the fight for Purity as the hand fits into the glove.

The FIGHTING 69th is what you have been waiting for. The enemy, Satan, has maneuvered his forces cleverly, and American Youth finds itself attacked on all sides by the spirit of impurity.

The Sixth and Ninth Commandments are under fire today as they have never been before. "Sex" is thrown from all angles at the fair target of Youth, and it needs the strength derived from its love of Mary's Immaculate Heart.

No one knows the situation any better than yourselves. You know that you can hardly pick up a newspaper, magazine, or book without being faced with a broadside of sexy pictures or sensational stories. You can't go to a movie unless your mind is invited to follow a story of divorce or a travesty on the Christian ideal of marriage. Love is treated as no more than a sex attraction. Hand in hand with all of this, a vigorous program of "sex" education is now being advocated

in the public schools all over the land. This is supposed to bring the subject of sex out in the open—and it does. It is having the practical effect of providing those who attend these classes with a very special knowledge of how to avoid the embarrassing results of sin. Never was there a time when sex was more discussed than today, and never was there a time when there were more sex offenses.

Youth Wants To Fight Trend

And try to have a decent good time! Hundreds of letters in the files of the Youth Section of Our Sunday Visitor are filled with questions from young people all over the country who want suggestions on how to get by an evening or a week-end without constantly running the risk of mortal sin. Parties, dances and dates are becoming more of a problem to you all the time. Temptation tests your faith and morals, and there are many around you who say "it's only natural."

It is now time for action, definite, positive action. We have been talking purity long enough. This is no longer the time to ascertain "how far you can go" without actually committing sin. Rather it is time to launch into the task of placing the Virtue of Purity right out in front. It must be carried like a flaming torch so that all may see it and recognize it. The FIGHTING 69th is your rallying point. It is time to enlist and to join with the thousands of your fellow students all over the country who will want to make up the personnel of the modern FIGHTING 69th, and who will lead the youth of America back to Christ and His Blessed Mother.

Why Now?

It is no accident that the FIGHTING 69th is being introduced to American Catholic Youth on this the First Sunday of the New Year. During the coming year all Catholics will be called upon to give more serious thought to the duties and ideals of their Holy Faith. This then is a good time for future campaigners in the FIGHTING 69th to give serious thought to the task of once again renewing the ideals of the 6th and 9th Commandments and to bringing back to the youth of our times a great love of the Virtue of Purity through the Sacred Hearts of Jesus and Mary.

Then too, The Divine Master has said, "Wherever two or three are gathered together in my Name, I am there in the midst of them." This the first Sunday of the New Year is also the Feast of the Holy Name of Jesus. Campaigners of the FIGHTING 69th may well expect that the Divine Master will be "in the midst of them." They are gathering in His Name, for Him. Campaigners of the FIGHTING 69th will call upon that Name which is above every other Name, countless times in the firm belief that "all who call upon the Name of the Lord will be saved."

How many of you will be willing to enlist as crusaders for the principles of the FIGHTING 69th? If you are at least in high school and are interested, let us know. Drop a line to Father Conroy, Director of the FIGHTING 69th, % Our Sunday Visitor, Huntington, Indiana. State your age, school and reasons for wanting to enlist. Any comment you have will also be welcome. In the meantime, watch this page next week for more on the FIGHTING 69th.

January—A Dedication To Catholic Youth!

'The Future Belongs To Youth'—Pius XII

FATHER TED, SSP

DAY by day throughout the seasons and feasts of the ecclesiastical year Holy Mother Church associates us with Christ. Together with her we walk in His footsteps and relive His life.

January presents for our consideration the joyous mystery of Jesus' Boyhood in all its divine attractiveness, vigor, and simplicity. What a fitting occasion to renew the spirit of modern youth in the Divine Model, Christ, in order to render it dauntless to accept the momentous challenge of the times revealed in extracts from two recent addresses of our Holy Father cited below.

1. We seek an efficacious re-valuation of the spiritual in the world today. Youth can furnish it.

"You desire to be truly and completely what you profess. To the irreligion and unbelief by which you are surrounded you oppose your firm, living, active faith . . . Listen well to the cry that rises on all sides to the young of this generation: It is up to you to bring to the life you are entering, to the State you must help to form, an energy of true religious faith so great that the scale of values established by God, the Creator and Redeemer, in which matter does not rule but serves, will be conscientiously observed, and technology will be subordinated, according to the divine will, to man's dignity and liberty, to his peace and happiness, both earthly and, above all, eternal."

Beat Indifference

2. We need to dispel the demon of apathy and indifference from Christian living. Youth can do it.

"But what is stranger, seeing the value of the stakes, is that it is necessary for you to conquer the indifference and apathy, the very irony of people who consider them-

selves proper Christians, convinced and practicing Catholics. To open their eyes, to make them conscious of the gravity of the evil and of their own responsibility, to awaken their interest, to gain their sympathy, to obtain their help in any

form at all is not the least important nor the least arduous part of your task."

3. We firmly believe youth can solve the enigma of war by their intrepid fearlessness and selfless courage; why not the prob-

Is Youth Doing Its Part?

THE secretary of the Department of Labor reports that there are currently more than 61,000,000 employed persons in the United States.

The population of the nation is somewhat in excess of 142,000,000. It is estimated that we have some 37,000,000 families.

The number of employed persons is, therefore, almost twice as great as the number of families.

But reports which come to us from parish priests indicate that there are, on the average, only about ten per cent more regular contributors to the weekly collections than there are families in the congregations.

This means that, by and large, the young employed people are not contributing their share to the Church—at least not on a systematic basis through the use of the every-Sunday collection envelope.

Employed persons who have not as yet assumed family obligations and have only themselves to support, should be the most generous givers to God and His Church. If you are among this group, don't wait for your pastor to come to you to ask you to become a regular contributor; go to him and ask for a set of collection envelopes so that you may easily, and to your pastor's knowledge, carry your share of parish expenses.

The Precept which commands that we contribute to the support of our pastors is just as binding as any other of the Commandments of God or of the Church. Persons who are able to give but don't should make this neglect a matter of confession.

blems of peace by the same token of unselfish love?

"We need courage, and a great deal of it, to face the problems which confront you with all their difficulties, in all their numbers, variety, and gravity; you need it in order to provide in so far as is humanly possible, for the means of preservation, of recovery, and rehabilitation; you need it to triumph over hostility, over skepticism, inertia, and indifference and to transform them, if possible, into interest, zeal, and convinced and efficacious cooperation."

4. We seek a Christian re-integration of social life. Youth can realize it.

"To act on a large scale, what does that mean if not that the number, variety, and breath of our works must correspond to all forms of danger and misery, to all situations, to all needs and legitimate aspirations of the corporal, spiritual, and supernatural orders; that the urgency of immediate, concrete action must not make us forget the essential need for more general and profound action any more than the use of a specific medicine, whatever the urgency, must make us neglect the more important task of caring for the whole body. Whoever thinks seriously of these matters would be frightened by the gigantic program which they impose, were he not convinced of the unlimited power of the true love of Christian-charity aided by the sovereign grace of God, and were his conviction not confirmed by the proof of what you have already done . . . The social question is undoubtedly an economic question also, but even more than that it is a question which concerns the ordered regulation of human society. And, in its deepest sense, it is a moral

Continued on Page 9

Extension Society Mighty Aid To Home Missions

Helps Keep Church Going In Mission Areas

REV. JOHN A. O'BRIEN, PH.D.

The University Of Notre Dame

AROUND the turn of the century there was born in the brain of a zealous and far visioned priest the idea of founding an organization to help provide the ministrations of a sufficient number of churches to minister to those scattered through the rural areas.

The priest was Father Francis Clement Kelley, pastor in Lapeer, Michigan. The child of his brain is the Catholic Church Extension Society of America. Father Kelley established the Extension Society headquarters in Chicago where he served for many years as its director. He was made a domestic prelate and was appointed Bishop of Oklahoma, where he recently died.

We knew Bishop Kelley well and we owe no small portion of our devotion to the Home Missions to his infectious enthusiasm and zeal. He will be remembered in history as one of the mighty benefactors of the Church in America and his enduring monument consists of the thousands of church spires dotting the plains of the south and the west.

Objectives Of Church Extension Society

Founded on October 18, 1905, by Father Kelley, the Society has received the blessing of the various pontiffs since that date, as well as the unqualified support of the hierarchy of the United States. It is well for every Catholic to know about the work of this Society and to participate in its Apostolate as actively as possible.

The objectives of the Society are religious, educational and charitable. It seeks to diffuse the bless-



Typical mountain people in Appalachian Mountain region in No-Priest Land, waiting for a priest to bring them a knowledge of the Catholic faith and practice. The Catholic Church Extension Society is endeavoring to provide chapels and priests for such mission areas in our country.

ings of Christianity among the people of our nation and in particular to promote and support our churches and schools in the mission areas of the United States and its dependencies.

Its chief objective may be said to be the building of chapels in

mission areas where the Catholics are too few and too poor to erect one themselves. More than 5,000 chapels have been erected by the Society or in part through the aid provided by the Extension Society. For many years it was able to erect such mission chapels for \$1,000, but today it needs at least \$2,000 to erect the same type of building. The Society gratefully accepts contributions of \$500, \$1,000 and \$2,000 for such specific projects.

The Society, likewise, helps maintain hundreds of priests laboring in poor mission areas by providing them with Mass intentions. These intentions are always sent to the bishops of such mission dioceses and are then apportioned to the priests in accordance with their needs. During a single year the Extension Society usually sends more than \$150,000 in Mass offerings to bishops. The faithful are encouraged to offer their Mass intentions normally to priests in their own parishes and, if these later have a surplus, they frequently send it on to the Society. The Society appeals only for surplus Mass intentions from both priests and the laity.

Realizing that many priests are laboring in missionary areas where they cannot secure their maintenance, the Society has evolved a plan of subsidizing such missionaries. "One dollar will support a missionary priest one day," is the slogan that has been used for many years by the Society in getting funds for this project.

The plan works in this way: a Bishop puts a priest on the subsidy list for a period of one year, after which time the subsidy may be renewed for a second year. It is the endeavor of the Society, however, not to subsidize a missionary priest for a period of more than two years because its primary purpose is to help a missionary priest put his mission on a self-sustaining basis within that time. The Society has provided more than \$500,000 in monthly subsidies for missionary priests in the Home Missions.

Educating Students For Priesthood

Realizing the stress placed by the Holy See upon the importance of developing a native clergy, the Extension Society has given generously for the education of students for the Home Missions. Since 80.6% of Catholics live in the city in contrast to a mere 19.4% in the country, the dioceses with few cities and a large rural area are the ones which stand in particular need of financial aid. It is such dioceses that the Extension Society has helped in providing for the education of young men for the holy priesthood to minister in the poor mission areas.

The Society, likewise, sponsors the Order of Martha, a lady's auxiliary, the members of which make thousands of altar linens for the churches in the Home Missions. The Society not only erects churches and renovates chapels in mission areas, but also equips them

with altars, stations of the cross, vestments and other objects used in public worship. The Society has sent out hundreds of thousands of altar linens and provides the utensils of Mass to thousands of rural chapels.

The Extension Magazine operated by the Society may be said to be the very life blood of the Society. This national Catholic monthly brings to the Catholic people of America a good picture of the work and the needs of the Church in the mission areas. In addition, it features splendid articles of fiction by leading Catholic writers and its feminine section treats of everything of interest to women, even to the art of making beds and planting gardens. The Associate Editor, Miss Eileen O'Hayer, has greatly enhanced its literary and artistic appeal and it ranks now with the best monthlies of our day.

You can help in the work of the Catholic Church Extension Society by your prayers, sacrifices and your Continued on page 11

ST. JUDE THADDEUS

SOLEMN NOVENA

FOR PEACE AND PROSPERITY

Begins: Wednesday, Jan. 19th

Closes: Thursday, Jan. 27th

under patronage of

THE INFANT JESUS

Preacher: Rev. B. J. McMullen, O.P.

NOVENA EXERCISES

10:00 A.M. High Mass, Sermon
12:10 Noon. Low Mass, Sermon
3:15 P.M. Novena Prayers, Sermon
6:30 P.M. Novena Prayers, Sermon
8:00 P.M. Novena Prayers, Sermon

Petitions received at all times

SHRINE OF ST. JUDE THADDEUS

DOMINICAN FATHERS

1909 So. Ashland Ave., Chicago 8, Ill.

Fr. Edward L. Hughes, O.P.
Director.

Near East Missions

Francis Cardinal Spellman, President
Msgr. Thomas J. McMahon, National Secretary
Rev. Harry M. O'Connor Rev. Andrew H. Rogosh

Unending Prayer

Though the faith and fervor of our Near East priests and sisters have been assailed numberless times by the bitter happenings of the past year, they are "persevering in prayer" that God may bless you and yours, and grant you a New Year.

THE POPE IS TROUBLED

On his way to the Holy Land to establish and administer relief Monsignor McMahon stopped off at Rome to tell the Holy Father of your unflinching generosity to this cause, and to ask the blessing of the Vicar of Christ for all our members and benefactors. The Holy Father gladly gave that blessing, but he spoke at length of his deep concern for the suffering people of Palestine. He asked that the Catholics of America continue, and even increase, their gifts that he might answer the hundreds of appeals that come to him from the Holy Land. In the name of Christ's Holy Vicar we ask—not a little—but all you can afford for the starving, homeless, helpless, almost hopeless refugees of Palestine.

ONE RESOLUTION

One resolution you can easily make and keep is to make this world better, happier, holier! How? By helping those who do God's work in God's way—our priests and sisters of the Near East. Give them the means to double and triple the fruits of their labor by membership in our CHRYSOSTOMS and MARY'S BANK. Monthly dues are one dollar for each.

FOR ADOPTION

We have just received from Rome the names of students who need only financial aid to become priests in the Near East. Their preparatory training is finished, but they cannot live at home during seminary days. Will you adopt one (or more) and add a priestly son to your family? One hundred dollars a year for six years covers all expenses. Choose either Joseph, Thomas, George, Sebastian or Matthew.

MOST TRAGIC

For our people of the Near East.

SEND ALL COMMUNICATIONS TO

Catholic Near East Welfare Association

480 LEXINGTON AVE. AT 46th ST. NEW YORK 17, N. Y.

1948 was the most tragic year since the birth of our organization. For them the New Year will brighten if you share your abundance with God's neediest. Our Stringless Gift Fund cares for truly desperate cases. We send your donation where God wants it most. A ten dollar gift will do untold good.

STOP EATING

Unless we send Food Packages costing ten dollars—month after month—our refugee priests must stop eating. The burden grows heavier day by day. Please help!

CONVENT AT ZAHLE

Many vocations come to the Sisters of the Basilian Order from Zahle in Lebanon. But many more postulants would come if there were a house or convent in that vicinity! Would you like to sponsor a home for the Sisters? You can be their "Good Angel" by giving twelve hundred dollars. At least help these devout Catholic girls to become sisters by making some donation.

THE PETALS STILL FALL

"Little Therese" still drops her rose petals from the throne of God on those who contribute to the Little Flower Chapel, which we shall build in Lebanon for the Conversion of Russia. Three hundred and fifty dollars is still needed—won't you help us to fulfill our hopes?

FOUR IN A MONTH

You can gain four Plenary Indulgences—January 1, 16, 18 and 27—if you are a member of our Association. One dollar annually, twenty dollars perpetually will enroll you and assure you remembrance in 15,000 Masses every year. Family membership is five dollars yearly, one hundred dol-

Solemn Novena

to

OUR LADY

of the

SACRED HEART

January 15 to 23



Learn to know, honor and love Our Lady of the Sacred Heart. You will bless the day you did!

The devotion to Our Lady of the Sacred Heart shows the many ways Mary is linked to the Heart of Christ. God Himself has joined Jesus and Mary together.

No one is to part them!

Jesus' Mother has a marvelous power. Go to her. She opens to you the riches, graces of mercy and love of her Child.

And who has not need of these?

Join in the Solemn Novena arranged by the Sacred Heart Missionaries. Send your petitions now.

If you are not a member, request membership in the richly indulgenced Archconfraternity of Our Lady.

Mail Today to:

National Shrine of Our Lady of the Sacred Heart,
719 Batavia Ave., Geneva, Illinois

I wish to join in the Solemn Novena. My petitions are:

1 _____
2 _____
Name _____
Street _____
City _____ Zone _____ State _____

Gospel Story

Joe And The Holy Name

ALBERTA SCHUMACHER

JESUS was the name given Him by the angel before He was conceived in the womb. Yet now the devil puts it in the mouths of profane persons! Today I want to tell you a story about a man who "cussed" all his life, taking the name of Jesus in vain when he barked his shin, when he hit his thumb with a hammer, when he was angry with his neighbor, cursing, cursing, all through the years.

"I don't mean anything by it," Joe said. "I just forget." Joe told his sin of profanity in the Confessional a couple of times a year. He didn't go any oftener because he didn't like to be pinned down about making an earnest effort to overcome his ugly habit. Anyway, Joe never made the required effort.

You know how the years slip by. We are always going to change for the better in the future. We are always going to do this—do that—some day, and then all of a sudden we find our time has run out. That is how it was with Joe. He wasn't an old man at all when it happened.

He had grown tired of working inside at a factory bench. The call of the North Woods had lured him far from his home town. He became a woodsman, miles from civilization. He thought maybe when he got away from hearing the swearing at the factory day in and day out he might lose his evil habit, and he would have had the necessary effort. Instead he continued on his old haphazard way. He barked his shins up in the North Woods, too, and "cussed" to no avail. He grew angry with his fellow woodsmen and took the name of Jesus in vain.

He wasn't a bad man exactly, but heaven is not won by the negative. Joe never pushed any farther spiritually. He made no positive moves for the better. And then one day it happened. Somebody was off the beam, as they say. The men yelled "timber!" but Joe couldn't get away in time.

A heavy branch of the falling tree pinned him to the ground.

They wanted to go for the doctor (the nearest one was thirty miles away) but Joe seemed to know that there wasn't any use. He wanted the priest instead. Somebody must go for Father Nick of the little mission seventeen miles from the spot where Joe lay helpless under the tree limb, seventeen miles of wilderness.

The men of the North Woods tell the story yet. "Joe always could 'cuss' still the air turned blue. Why, even when he lay there dying he kept swearing over and over! He sent for the priest, mind you, but lay there swearing like a trooper—I guess because the priest had not arrived."

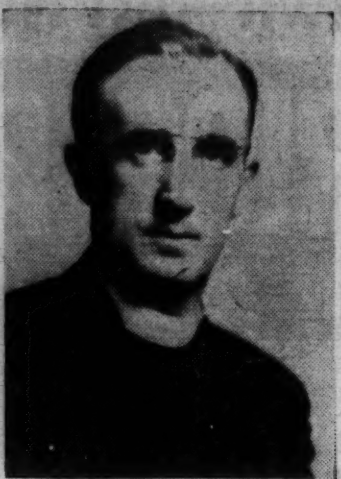
But one woodsman, a man named Wilson, shakes his head when they talk, and sometimes he argues the point—sometimes he just sits staring into space, remembering Joe when he was dying. "Jesus Christ," he said over and over, hundreds of times, till the breath was all gone from him. But the tears were running down his cheeks, so this man Wilson says, and he said "Jesus Christ" in a wondering voice, a pleading voice.

Wilson thinks Joe had just discovered the true beauty of the name and its wonderful power when used thoughtfully. Joe was worshipping, saying the name of Jesus over and over in a loving way to make reparation for his past profanities. Joe was dead when the priest got there, but he listened to what the man Wilson told him.

"There is a great power in the name of Jesus rightly used," he half spoke to Wilson and half prayed to God.

We can hope that while Joe was murmuring the name of Jesus before he died he was also making the perfect Act of Contrition that could save him. But oh, on such a serious matter as eternal salvation let us take no chances. Don't wait. Let us learn to use the Holy Name of Jesus rightly now—this minute! Say a prayer for Joe, won't you?

Advisor In Japan



Father John O'Donovan, S.S.C., above, has arrived in Tokyo from Omaha, Neb., to become Catholic affairs advisor to the Supreme Allied Command in Japan. Father O'Donovan was a professor for 15 years in the missionary training school conducted at Omaha by the Columban Fathers. In his new post he succeeds the Rev. William Mackesy of the Maryknoll Fathers.

A Dedication To Catholic Youth

Continued from Page 7

and, therefore, a religious question."

5. We seek zealous and genuine Catholic action. Youth can offer it.

"Yes, to establish and especially to maintain, advance, and make progress in an enterprise of such breadth, much zeal, much intelligence, and skill, and much love are required. But they will not suffice. According to the present order of Providence you need to assure yourself of sufficient devoted help to permit you to realize and develop your plan, and that is what demands from you another sort of courage.

6. Ultimate victory will be realized only through justice and love. Youth can amply supply both.

"You have before you now the Catholic's three great offices and duties in the present hour. You will fulfill these duties, even insofar as they concern this earthly life, only if you are youths of supernatural spirit, for whom union with Christ, a glorious resurrection and eternal life are worth more than all human things . . . You will fulfill these duties only if you pray. In fact, only if you pray will you be able to remain firm in your faith and to act according to that faith in all the circumstances of life . . . You will be able to fulfill these duties only with great love. Fight hatred, hatred between nations as well as class hatred. Hatred can only destroy. Love builds. Against the forces of patience and of love that spring from faith in Christ and love for Him, irreligiousness, brutal egoism and class hatred must finally be shattered."

This is the challenge we offer youth in our second annual appeal for the national dedication of January as "Catholic Youth Month."

The Poor Box

One of the oldest ways of collecting for the needy, and one of the best because:

Only God sees what you give, when you give, and if you give. The Poor Box is the:

Little Chapel where your pennies talk to God;

Confessional where your charity and not your sins become known to Him;

Christ's Bank of Charity where your little deposits draw enormous spiritual interest;

Little School House where you learn your first lesson in charity;

Ballot Box where your pennies are votes for your election to Heaven;

Broadcasting Station where your pennies sing of charity to an audience of one,

And say a prayer for the Poor when you make your gift or when you have nothing to give. A good prayer is better than money.

—The Tablet.

Did You Know About Gospel Coins?

The Penny, often mentioned and sometimes called the "groat," was either the Roman denarius or the Greek drachma, both silver and worth 17c. It was the standard day's wage and the "coin of tribute."

The Shekel, Jewish silver piece used to pay Judas, was worth 64c and about equalled

The Stater, Syrian silver coin worth 51c. These two were about like our 50c piece.

The Talent of gold was worth \$1,920. It had an equivalent value in silver.

The Mna was a gold piece worth \$32, 1/60th of a talent. "Pieces of gold" mean mnas.

The Mite, Jewish bronze piece, was worth 1/4c, "a farthing of a farthing," about our mill.

Coin Values went by actual metallic content and lost value thru wear and mutilation.

Letters of Credit and Promissory Notes were the only substitutes for paper money.

Money Was Scarce. Most business was by exchange of goods: sheep, oil, barley, wine, etc. Jewels were also much in use.

Taxes were collected by governments in cash.

Purchase Value was much higher than the money values above indicate. It's otherwise now.

Collections in the Temples and Synagogues probably included buttons, slugs, chariot tokens, wooden shekels and Arabian quarters.

—Rev. John Sinnott Martin.

Mary At Twilight

JOAN LYON

See your dress in fading tints of blue,
Your mantle is the drifting cloud of white,
Your crown the first stars peeping out at me
As I stand making pictures in the light.



"The whole world is in agony. We are turning to Our Mother in Heaven to obtain help in the troubled times we are now passing through."—Cardinals and Archbishops of France.

BE A MISSIONARY SISTER

Girls graduated from grammar school and young ladies up to the age of 30, desirous of dedicating their lives to the service of God and to missionary activities at home and abroad are welcome! Write for particulars about the Missionary Sisters, Servants of the Holy Ghost, stating your age and education. Enclose your snapshot. Address: MOTHER PROVINCIAL, TECHNY, ILL. Techny is about 10 miles north of Chicago.

Lay Brothers Of Holy Cross

NOTRE DAME, INDIANA

As mechanics, painters, cooks, office-workers, etc., the Brothers help the Holy Cross Fathers in many fields at home and abroad while living the fullness of the religious life. Write to: Holy Cross Fathers, Notre Dame, Indiana or North Dartmouth, Mass.

The Alexian Brothers

Is the oldest nursing order of men. MODERN SAMARITANS, an illustrated booklet sent upon request to any young man desiring to devote his life to the service of God as a Religious Hospital Brother. ALEXIAN BROTHERS POSTULATE 122 James Blvd. Signal Mountain, Tenn.

The Brothers of Holy Cross

NOTRE DAME, INDIANA

offer to young men interested in the religious life many types of activities: teaching in grammar schools, high schools, colleges, homes for underprivileged boys, foreign missions, office work, trades, etc. Write for illustrated booklet.

BROTHER ELMO BRANSBY, C.S.C. 212 Dujaire Hall Notre Dame, Indiana

Become A Salvatorian Brother

Do you wish to serve the Divine Savior by dedicating your talents to Him? As a Salvatorian Brother you can do this as a Carpenter, Engineer, Gardener, Tailor, Bookkeeper or in any other occupation. By prayer and work you become an associate with priests in the apostolate of saving souls. We are interested in all young men who feel they have a vocation regardless of age or education.

Write to:

Very Reverend Father Provincial
Society of the Divine Savior
St. Nazianz, Wisconsin

An Open Letter To Mom And Dad On Their Day Of Baptism

ALBERTA SCHUMACHER

DEAR Mom and Dad:

Today you have become a part of the One Church that was founded by Christ Himself. The stain of original sin has been washed away from you. You are children of God. Life unfolds before you, a bright pattern of love and hope.

You feel a deep gratitude to Father Weiner, the good priest who has led your footsteps thus far. Now you take your first steps alone. And isn't it a wonderful feeling to know that Father Weiner is standing by, ready to help you should you falter, ready to point to the proper path should you become confused, ready to pick you up in His Name should you fall?

Somehow I can't seem to find the right words to tell you how

much this means to me. It is as if I were a child again, standing before you, feeling just a little bit guilty because of some way in which I had not quite measured up to what I should be. I think I know what causes this feeling. I am standing before baptismal innocence. You are bright and shining and new, like angels! I wish that I could say my baptismal innocence had remained completely untouched throughout the years. I'm sorry that I can't.

Dear Mom and Dad, stay as you are now always. Be stronger than I was, better than I was, as I am sure you will be. Give yourself to Mary's care at once, and she will watch over you carefully, even as you once watched over me.

Welcome, Mom and Dad, and if you wonder that I write you this open letter instead of sealing it and sending it privately, it is because of those who have been following you with their prayers, and waiting for this day along with me, Our Sunday Visitor friends! I just had to let them in on your big moment, too. Pray for them and pray for me.

The Penny

The penny offered Jesus by the Jews when He asked to see the coin they used to pay taxes is not our copper cent, nor the English penny which makes two of ours. It was the Roman denarius or the Greek drachma, both silver and worth about 17c in our money, but much more in buying power. It was the standard day's wage of the time for casual laborers like those called to work in the vineyard. Up to 1900, a dollar a day was not unusual; and road workers in Haiti ten years ago were still getting 15c a day. Some recent translations of the Gospels use Denarius instead of "penny." The dinar is still used in Near East currencies.

—John Sinnott Martin

Your Church

A BETHLEHEM where Christ is born
At Mass each morn.
Nazareth with clean linen spread
To make His bed.
A Jordan whose baptism rolls
O'er many souls.
Capharnaum with sin's bondage rent
For penitent.
Thabor where men glimpse pursued
Beatitude.
A Bethany where more than three
Find ecstasy.
Jerusalem whose temple is
Surpassed by this.
Cenacle where He gives for food
His flesh and blood.
Gethsemane where sin can yet
Bring bloody sweat.
Calvary where in sacrifice
He pays our price.
Sepulchre where beneath the bread
He lies as dead.
Yet whence His risen presence stands
In priestly hands
Emmaus where at eventide
Lord, with me abide!

ATTENTION,
YOUNG LADIES

BE A

MISSIONARY SISTER

Write today to
VICTORY-NOLL

What is "Victory-Noll"?

It is the motherhouse of the Missionary Sisters of Our Lady of Victory, located only one mile west of Huntington, Indiana, where Our Sunday Visitor is published.

What is its purpose?

To prepare young women for the special Sisterhood which works in the Home Missions and in places where Sisters are badly needed in the United States for the instruction of children, who have not the advantages of a Catholic school, and of adults, who also lack that opportunity.

Where is their field of work?

It is not limited to any area, although most of the Sisters are working in California, Nevada, New Mexico, Colorado, Utah, and Texas—where the climate is delightful and invigorating most of the year. They are also in the midwest and some of them in the east.

What preparation do they receive at Victory-Noll?

They go through the regular requirements of Canon Law for the spiritual formation of religious—a Postulancy lasting nine months, and a Novitiate lasting two years. During most of this time they receive a thorough course of religious instruction, and a course in social service work, practical nursing, and several college subjects.

Write for illustrated literature
and complete information to:

MOTHER CATHERINE
SUPERIOR GENERAL

Victory-Noll Huntington, Indiana

JOSEPH GRIFFIN

ST. AGNES high school, located in Springfield, Missouri, "the capital of the Ozark Empire" is maintained by the members of St. Agnes parish. The enrollment of 145 boys and girls also includes children from the other two city parishes and surrounding area.

The faculty is composed of the pastor, the two assistants, the Sisters of Loretto and lay teachers. The school is accredited to Missouri University and affiliated with the Catholic University.

Scholastically, the school enjoys a high reputation. Ninety-four percent of the graduates pursue higher education. In the field of economics and sociology, the encyclicals of the Popes are carefully studied and discussed. In the department of foreign languages, Latin and Spanish programs are regularly presented. In the commercial field, shorthand, typing and business practices are supplemented with the latest technique and modern equipment.

The school conducts a weekly radio program over Station KGBX, affording excellent experience for members of the speech and dramatic departments. Its glee club of 65 voices and selections by the school band furnish outstanding performances.

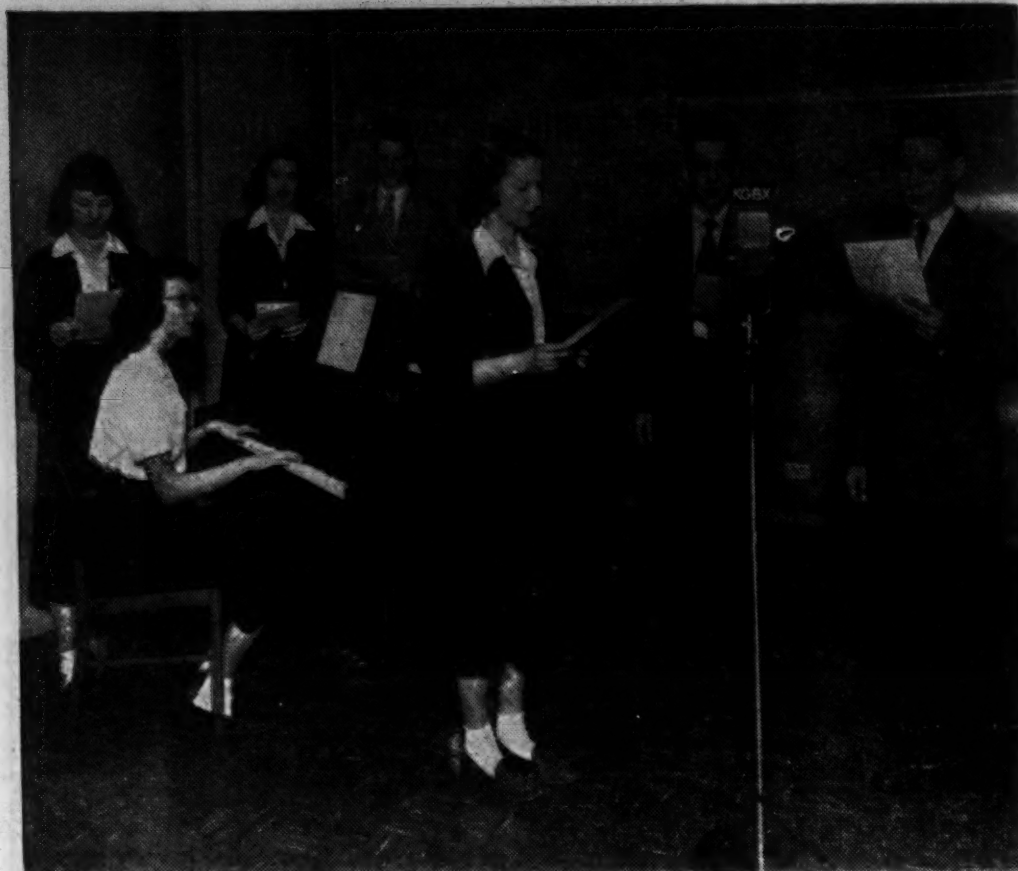
In athletics, the school known as the "Fightin' Irish" has been consistently successful in football, basketball, track and golf.

An annual Retreat is held during Holy Week. Every Friday morning the students participate in the Dialog Mass and on the First Fridays all take part in the Missa Cantata.

The school paper, The Lamb, has won state and national recognition.

The elementary department consists of the regular eight grades and kindergarten. In addition there is a modern cafeteria furnishing noon day meals and on First Fridays and daily during Lent breakfast is served.

'Saint Agnes On The Air'



EVERY Tuesday afternoon, from 5:15 to 5:30, for the past two years, St. Agnes high school is on the air over station KGBX. The above picture shows one group broadcasting a skit. From left to right, Nancy Dennehy, Joan Lyons, Jim Dunlap, Mary Banning, Francis Fiedler, Leo Wyrach; Phyllis LaPee, at the piano. (Photo by May).

Graduation—Then What?

PHIL FELLIN

MILLIONS of seniors will graduate this June; at present, the majority of them are undecided as to their vocation. Yet, many of them will attend some college. Though it is not necessary for them to know "what they want to do," it is necessary to take some steps toward preparing oneself for some vocation.

Whether one succeeds in college depends largely on the work he has put into his high school subjects. In going to college, a youth is certain to find his high school record following him. He must, therefore, work extra hard in this, his last year. An important step will be to choose a vocation for this life; such a one that will be a preparation for the next life. As a Catholic this senior is privileged with a choice of not only the single and married states, but also the religious state. Yet, one does not choose God, but is chosen by God for this state of life. He will not be completely happy unless he follows God's calling, whatever state it may be. He must pray, not for a vocation, but that his vocation will be according to God's divine plan and pleasing to Him.

Let each senior consider the religious life first, then the others. If in his final decision he can say, "By following this vocation I will be more assured of attaining eternal happiness," he will have used his free will to fulfill God's will. If he follows this program in choosing a vocation, he can be reasonably assured of making a successful choice.

Feast Of St. Agnes This Month

STEVE RULE

DURING this month, on the twenty-fifth, the Church celebrates the feast of St. Agnes of Rome. At the age of twelve she was martyred. Her virginity and heroism are renowned, and her name occurs in the Canon of the Mass. Two lambs blessed on this day in Rome supply part of the wool of the pallia which are worn over the chasuble, by the Pope and archbishops during certain ceremonies.

Since St. Agnes is the patroness of our parish church, elementary and high schools, her feast is always solemnly observed. On that day, a Solemn High Mass will be offered by the pastor, Rev. V. A. Schroeger, assisted by the Rev. William Rochford and the Rev. Henry Bauer as deacon and sub-deacon respectively. The sermon

Dedication

TO the parishioners of St. Agnes whose splendid cooperation and generous contributions have made it possible to maintain a tuition-free high school, we dedicate our work.

St. Agnes High School
Springfield, Missouri

Greene County School League

MARY ANN O'BRIEN

THE Greene County League is an association of eight high schools for mutual assistance and progress. St. Agnes is the only Catholic school in the organization.

The various functions carried on by the League are mathematics, secretarial studies, history, spelling, dramatics, and music. The math division includes general math, algebra, and geometry. Secretarial studies consist of typing, shorthand and secretarial practice. History embraces both American and World. One-act plays, dramatic and humorous readings, after dinner speeches, and orations are included in the forensic contests. The music festival not only includes solos, but also ensembles and large groups such as boys, girls and mixed chorus.

Of course, no League would be entirely complete without the athletic program, such as track, basketball, and softball. Incidentally, football at St. Agnes is a non-League activity.

There are many advantages for a school belonging to such an organization. One of the most important, however, is the development of good sportsmanship. After all, there is nothing better than friendly competition to add interest to a school program. The student himself begins to realize that life also is engaged in constant competition.

Scholarship Recognized

JOSEPH HEALEY

EVERY six weeks report cards are issued. Any student who receives a minimum of 90 in Religion and whose scholastic average is 85 or above is accorded Honors and is entitled to Honor Roll rating. At the close of the school

will be given by the pastor. The sacred solemnity will close with Solemn Benediction.

Russian Rosary

MARY BANNING

WE Catholics, for the most part, are not very smart. We might be likened to chickens with our heads cut off, running for our goal in every direction but the right one.

We are constantly talking of a technique with which to battle communism—of zeal and alertness to match the communists' great hustle. We want to open the gate of world Christianity, but in our search for weapons to beat down the wall of communism, we are overlooking the one small key to the gate—the Rosary, which, our Lady said, will convert Russia.

Of course, it must be admitted, the communists are efficient and strong. They have to be, for they have no God to depend upon, no Supreme Being to come to the aid of their cause. We need not try to conquer the world through human means, for God will conquer the world for us and through us if we cooperate with His plan, which our Blessed Lady says is the Rosary.

Christian conquests are made through love and sacrifice, and this is the only technique we need to convert communists. We do not say conquer, for we are not fighting them, we are fighting for them. We want them to have Christ's heritage, which, as brothers of Christ, is due them.

This heritage can be given them, not through shrewdness and hustle bustle, but through one, devout, faithfully said, daily Rosary. The details and technique can come later. First, we must do what our Mother says.

She knows best.

year an Honor Certificate is awarded any student who rates the Honor Roll five times during the year.

The following students were accorded Honors in December: Twelfth grade, Raoul Brown, Mary Banning, Mary E. Bryant, Arlene Crosby, Judy Ihde, Betty Hilmes, Mary O'Brien, Phyllis LaPee, and Phillip Fellin; Eleventh grade, Faye Lee, Nancy Dennehy, Doris Mütz, Dick Bingle, Sidney Faris, Ray Buehler, Bob Costello, Bob Swift, Jim Dunlap, Gloria Haik; Tenth grade, Mary Ann Lohmeyer, Joan Dieterman, Elizabeth Wyrach, Jo Ann Fellin, Marilyn Crosby, Ida Wissbaum, Carol Haik, and Geraldine Meierotto, and Ninth grade, Martha Harris, Joe Griffin, Leo Wyrach.

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In his personable style of writing, Joe Breig blasts away at the "planned parenthooders." Here is a most impressive article about a father defending his wife and children against the slurs of a selfish, pagan-inspired group.

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Will you tell me how and when the original Sabbath was set aside for Sunday for public divine worship?

We have answered this question many times in these columns and, therefore, shall only briefly reiterate the chief reasons, which are:

Converts from Judaism, God's religion of the Old Law, insisted on the observance of the Sabbath and many ordinances prescribed by that Law. But because the Apostles would have them know that Christianity was to supersede the Mosaic religion, they deemed it wise to transfer the day for public worship from the seventh to the first day of the week.

The first day was chosen because it was on that day that Christ proved His divinity and the divinity of the Church which He established by rising from the dead. It was also on the first day of the week that the Holy Ghost was sent from Heaven to become the

soul of the Church. Pentecost was, therefore, regarded as the birthday of the Church.

You will find reference to the observance of the Sunday back in the days of the Apostles in Acts XX, 7; and in 1 Cor. XVI, 2, and also in Revelations I, 10. Early Christian writers, such as Justin Martyr, who died in the year 165, and St. Ignatius of Antioch, who died in the year 107, refer to this change effected by the Apostles. In the work entitled "The Teaching of the Twelve Apostles," written about the year 100, when St. John the Apostle was still alive, we read: "On the Lord's Day come together and break bread, offer the Eucharist after confessing your sins that your sacrifice may be pure."

But what is uppermost in your

mind is "did the Apostles have the right to do this?" Yes, they did, for Christ told them "Whatsoever you shall bind on earth shall be bound also in Heaven, and whatsoever you shall loose on earth shall be loosed also in Heaven" (Matt. XVI, 19).

This may suggest another question to you, namely, "did the Apostles have a right to change a law of God Almighty (Exod. XX, 8)?"

They would have no right to change the substance of any Commandment of God, but on what the substance of the Commandment was based is not the "day," but "public worship." Its substance required that one day of the week be set aside for public worship; but that part which specified a certain day within the seven was regarded as "ceremonial." The Saturday was observed in the Old Law because on that day God finished the work of creation; the Sunday was chosen in the New Law because on that day Christ, Who was God, completed the work of redemption. He certainly had a reason for rising from the dead on the first day of the week, and for sending His Holy Spirit into the Church, and on the Apostles separately, on the first day rather than on the Jewish Sabbath.

Certainly the Apostles, chosen personally by Christ, and working under the inspiration of God, could not have made such a serious mistake. Had not Christ told His followers that they must "hear them" and that "hearing them they would hear Him" (Luke X, 16)?

The Seventh Day Adventists charge the Catholic Church with having effected the change of the day for public worship, but that is true only insofar as the Apostles were Catholics, or the first members of the Church which has continued through the centuries.

into the collection basket where it won't be a temptation to pious pilferers or congenial kleptomaniacs. We shall be glad, after proper extraction of cash contents, if any, to refund the container and assorted remaining articles, such as keys, comb, compacts, medals, mirror, memos, lipstick, rosary, bobby pins, kerchief, seat stubs, numbers ticket, etc., etc.—St. Vincent's Notebook.

Money Talks

Overheard in a Nether

Two-Dollar Bill: "I'm the sport of the family. I bet on all the races."

Buck: "I'm the business man. I pay the bills. Church? Yeah; I go on special occasions."

Half-Dollar: "I'm the aristocrat. Don't mix much. Rare and exclusive, what?"

Quarter (alias Two-Bits): "I'm a gambler. Smoke good cigars, ride taxis, give tips, play poker and the numbers."

Dime: "Thrifty, that's me. Spend most of my time in banks and sugar bowls, saving for a rainy day."

Nickel: "I'm the religious one. Go to church far more often than the others."

Penny: "I'm the black sheep. Nobody wants me or cares about me. In the end, I'll have to go to the poor box."

(We are not well enough acquainted with the larger bills to quote them with authority).

—Rev. John Sinnott Martin.

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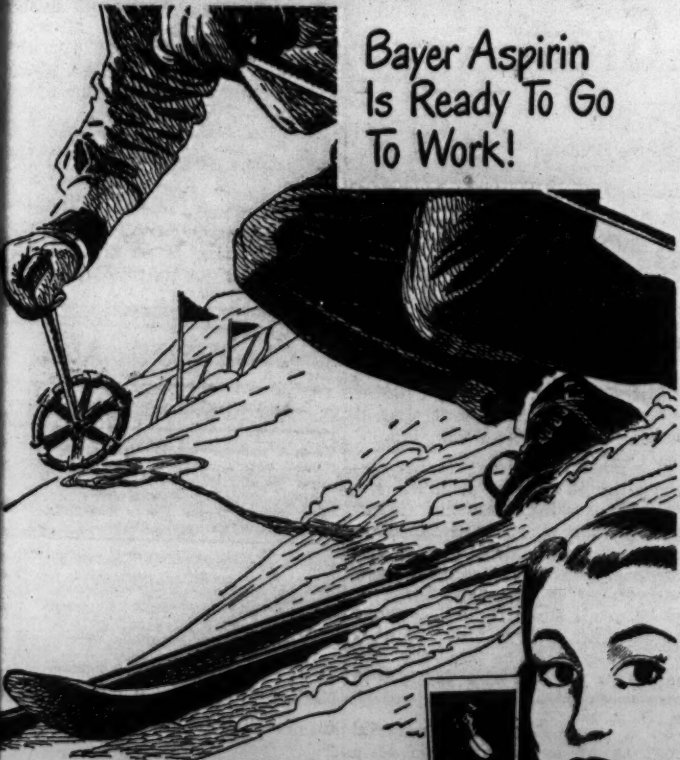
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NOT RESPONSIBLE FOR PERSONAL PROPERTY

They'd look funny in church; but sometimes I think we need them. In spite of warnings pocketbooks, rosaries, prayerbooks, gloves, umbrellas are left behind. People will leave things behind them on the pew while they pray, confess, receive, light a candle. But their belongings don't always wait for them. For, unhappily, there are people who will pick up anything that's not nailed down. The kleptomaniac who can't help stealing and the professional thief who makes stealing help—both go to church, one for spiritual, the other for material profit. And you can't tell 'em by their looks.

At times, people just think they lose things in church when they really lost them outside or left them home or put them in the wrong pocket. But there are lots of petty thefts in churches. Witness our broken or missing book-rack boxes.

May we suggest you keep things, especially purses, in front of you or with you at all times. "I" is the subject case; "my" or "mine" the possessive. Keep at least one "eye" on whatever you want to keep. Or—just dump the whole pocketbook

Extension Society Mighty Aid To Home Missions

Continued from page 6

generous alms. What a mighty help we would offer to thousands of struggling priests in mission areas if every Catholic family sent an annual offerings of at least \$1.00 or \$2.00 to the Society. There are many readers of these lines who will think of a deceased father or mother or other relative or friend whom they will wish to memorialize by having a missionary chapel or altar erected to the memory of their loved one.

To be a member of the Order of Martha, to subscribe to the Extension Magazine and to send an annual offering to the Society is to participate actively in the work of the bishops and priests struggling to extend Christ's Church in America. It is one of the most deserving causes of the Church in our country and every penny donated to it will be used for a precious cause, namely, the Home Missions in the United States and its dependencies. Send all communications and donations directly to the Catholic Church Extension Society, 1307 S. Wabash Avenue, Chicago 5, Illinois.



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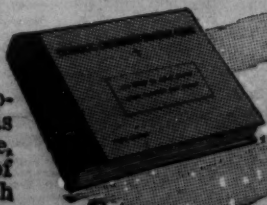
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SPORTSCASTING

Jim Costin

Clearing 'Marchie' Schwartz

ONE of the maddest men on the west coast in recent weeks has been Marchie Schwartz, head coach at Stanford University and a football all-time all-timer at Notre Dame. I had the pleasure of spending a couple of hours in the company of Marchie and his lovely wife while in Los Angeles recently, and heard from him what happened when a national magazine, noted for its flippant, smart-alecky style of writing and editing, credited him with a statement which he didn't make at all—and opened the floodgates of a torrent of abuse upon his unsuspecting brow. The magazine, in the course of an article about football at Notre Dame, quoted as follows:

"Marchie Schwartz reportedly has said that as long as Frank Leahy is connected with football at Notre Dame Stanford never will play Notre Dame."

Now, it so happens that Schwartz and Leahy are the best of friends. They were teammates on the unbeaten national championship eleven of 1929-30, the late Knute Rockne's last two teams, although Leahy was unable to play in 1930 because of a knee injury a couple of days before the first game.

"I didn't say anything of the kind," Schwartz explained, "nor did I say anything that could even be remotely construed as meaning that. The statement attributed to me was false from start to finish."

As soon as he saw the offensive article Marchie called in his lawyer, an eminent alumnus of Stanford and a man who stands high in legal circles in California, and said he wanted to start suit for libel against the magazine. The lawyer, after reading the article and submitting it to other legal minds for their opinion, told Marchie that it was worded in such a manner that a suit for libel probably could not be sustained in court. (I have quoted the offending paragraph from memory; it is not the exact wording of the magazine.)

The lawyer then told Marchie that he would write to the Magazine, explaining the error, and asking that a retraction or correction be printed. At this writing, there has been no retraction or correction, and I don't know what further steps Marchie can take to get the thing straightened out.

The former Notre Dame All-America halfback said he was literally swamped with letters of abuse from Notre Dame adherents after the article appeared. He was unable to answer all of them, but if any of you have written to him about that misquotation, and have failed to hear from him, this will put you right in the matter.

"If I had said such a thing about Frank and his team," Marchie told me, "I would have deserved all the abuse I got from Notre Dame fans, and I most certainly would have been the heel—and worse—that most of them called me. But I didn't say anything of the kind, and I hope you can help straighten me out with Notre Dame fans who read your column."

I know that Frank Leahy personally took no stock in the story when it appeared, and refused to become excited about it.

"Marchie and I have been friends for more than 20 years," the Notre Dame coach said, "and I know he wouldn't say anything like that about his alma mater. I've had experience with that magazine, too, as you know, and I am well aware of what it can do to you, and how it can twist things around to suit its own slant on the subject."

It will be recalled that right after Leahy became head coach at Notre Dame he and Schwartz signed a home-and-home agreement for a two-year series between Stanford and Notre Dame. The first game was played at Notre Dame in 1942 and was won by Notre Dame, 28-0, but the second game never was played because of war-time restrictions on travel.

It was ironical that Leahy was not on hand for that game against his old teammate's eleven. He had been stricken with spinal arthritis shortly before and was a patient in the Mayo Clinic, Rochester, Minn., when Stanford appeared at Notre Dame.

Since then, Stanford's football fortunes have sagged due to a new scholastic policy which rules out practically all applicants unless they have been in the upper third of their high school classes for the

last two or three years. Naturally, few athletes can meet such stern scholastic requirements, and Stanford's football teams of recent years have borne little or no resemblance to its Rose Bowl champions of eight years ago.

That the alumni realize this and are not blaming Schwartz for their school's football failures—Stanford lost all nine games in 1947 and won only two in 1948—was attested in a rather remarkable thing they did for Schwartz at the end of the '47 season. Although his team had lost all its games, the alumni threw a dinner for Marchie at which time they presented him with a valuable wrist watch inscribed:

"To Marchie, win, lose or draw, America's finest coach, 1947. East Bay Stanford Club."

"You'll notice," Marchie grinned, "that they didn't say I was the 'best' coach; only the 'finest.' However, it certainly was heart-warming to have such a large alumni group showing it realized a coach's predicament and then taking such means to assure him that they were solidly behind him."

Michigan State In Big Ten

The recent acceptance by the Western Conference of Michigan State's application for membership probably means that Notre Dame may lose another football opponent. Not, however, because Michigan State will be seeking to avoid the issue, but because the Spartans now will be forced to revamp their whole football schedule to meet the requirements of their membership in the conference. The latter requires each of its members to play six conference football games in order to qualify for the championship. Naturally, Michigan State will want to play six conference games each fall, and may have to drop some of its present opponents in order to do so. The Notre Dame-Michigan State agreement has one more year to run, and it is not known at this time if it will be renewed for the reasons stated. Michigan State lost only to Michigan (13-7) and Notre Dame (26-7) during the past season, and tied Penn State and Santa Clara, 13-13 and 21-21, respectively.

When the Western Conference's indoor and outdoor track meets became closed affairs more than 20 years ago, that is, restricted to member schools only, Ralph H. Young, Michigan State's veteran director of athletics; Con Jennings, Marquette's track coach and director of athletics, and the late Knute Rockne decided to form a conference of their own, principally to conduct track meets. The present Central Collegiate Conference is the result. It has been flourishing for more than 20 years and invites everybody who wants to take part in its indoor and outdoor meets. If the Western Conference's indoor and outdoor dates do not conflict, practically all the top performers of that conference appear in the CCC, together with teams from all the leading independent schools of the middle west.

Marquette for years has been host to the outdoor meet, while Michigan State in recent years has conducted the indoor meet. Now that Michigan State will have to drop out of the CCC, the latter's indoor meet probably will return to Notre Dame's dirt floor gym, where it originated.

The Thing That Makes Our Country Great

CLIFFORD B. WARD

In The Fort Wayne News Sentinel

THE Toledo Chamber of Commerce, in co-operation with the Toledo Council of Churches, on a recent Sunday distributed to Toledo church-goers, a leaflet showing how much better off economically the people of this country are, as compared to the people of Russia.

The leaflet shows that although the U. S. has less population than Russia, less land area, it has more automobiles, much more production and use of electricity, many more daily newspapers, much more oil production and consumption, many more radio sets, much more railroad trackage, much more telegraph wire and many more telephones.

All these things are true and prove that that from a materialistic standpoint capitalism in the United States is better than Communism in Russia, but the argument does not prove that Capitalism is right and Communism is wrong.

The argument used illustrates the danger inherent in our contemporary American philosophy. The argument runs something like this: The civilization that has the most economic advantages is the best. We have the most economic advantages, therefore, we have the best civilization.

What applies to civilization in this spurious argument could also be applied, as many apply it, to individuals, thus: The best people have the most wealth. Tommy Manville is a person having a great amount of wealth. Therefore, Tommy Manville is among our finest people.

Or pursuing the argument further, will Communism be a preferable system of government on the day that it gets more automobiles, more electricity, more newspapers, more oil production, more telegraph wire and more telephones? If it becomes the world's best system as soon as it does, then it is on the way to being the best, because it is grabbing off these things from other countries as fast as it can.

Communism is not a worse system than ours because it has fewer things and ours is not a better system than any other because we have more things. Communism is a worse system than ours be-

cause it is essentially evil in that it denies God, and ours is a better system only to the extent that it does not deny, but affirms God.

If material progress is the determining factor in deciding the best civilization then the latest civilization is the best, because we are constantly making material progress. Each preceding century has been better materially than the one before it and although we have one car for every four persons now, we may have one car for every two persons in a few years, more telephones, etc.

So if you ask me, the material progress of our civilization is a silly argument and one which has prompted almost every thinker nowadays to pause and ask himself, what is progress. Has the world progressed because we now have atom bombs which can blow entire nations off the map? Has the world progressed because men can now murder each other on city streets with machine guns instead of swords? Is it progress that science has created a condition of the world that is at the mercy of a few men's consciences?

This country is not great because it is the world's wealthiest nation. It is great because it has an atmosphere of freedom, made possible by our thoughts about the relationship of God and Man which has favored the production of wealth. It is great because it is the only government in the history of Mankind that unashamedly proclaimed to the world that Man gets his dignity from God, his Creator, and not from any parliamentary body.

We have been blessed with wealth, but our greatest blessing has been our national conviction that there is a God and that Man is his creature. Thank God that you have material things, but thank Him most of all for the spiritual things in this country that enabled you to get those material things.

Buckled Bucks

SCIENCE has machines to sort and count almost everything, but so far none for currency. If and when, no mechanical device can ever solve the varied convolutions into which good, and generous Catholics can worry a dollar bill. Compact pills, powder puffs, accordions, the square, pretzel, knot, and fan, newsboy tuck—these are but few of the tortures through which Washington's most popular picture is piously propelled. Even in church the devil finds work for idle hands. Heaven forbid that Sunday sermons induce the horrendous twists and torts which time and talent and extra labor can scarce untangle.

Welcome indeed the dedicated dollars, whatever the work to discover their image and superscription! Welcome doubly any method for putting two or more bills together! Welcome too the rare surprise when what looked like a One turns out to be a Ten! But blessed by all collection counters and commercial cashiers those contributors whose currency preserves the original flat four-cornered contours! While Federal law (purely penal) prohibits defacing coins, Nature and Charity (both moral) abhor what nice but nervous people do to bills as pastors abhor a vacuum in collection baskets. The greener the gift, the more generous the fold. But the fewer the folds, the more thoughtful the flock.

You don't like flats for autos, You don't like flats for dates; But We like flats that ought to Come on collection plates.

Note On Nickels

Nickels were scarce in World War II. Best and steadiest sources of supply were Coca-Cola dealers and Catholic churches. Harassed merchants used to wait at banks Monday mornings for the nickel-loaded curates with the Sunday collections.—The Priest.

Time Piece

Time is money, money is time: Don't you be forgetting it! Be for getting it all the time; But don't get time for getting it.

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Ever notice? Constipation often upsets both—bowel action and your stomach. You're not only sluggish, logy, depressed . . . your stomach feels sour and gassy, too. To ease both discomforts you need the double-action relief of Dr. Caldwell's Senna Laxative.

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Family Life

Catholic Woman's Interests

Mary E. McGill

Letters Books

Loyalty's Like A Sparkling Diamond

LOYALTY is a sparkling diamond which adorns character. Men trust the loyal. They fear the disloyal. Loyalty is open. It does not work under cover. The loyal are not afraid, even when they are loyal to a good, lost cause. Human nature may tremble at the approach of danger. But valor gives courage to the spirit.

But, my friends, if, and when, loyalty wears completely through and breaks, something too horrible for words to describe has taken place in the soul of man. There is a sharp cleavage. Acute pain proclaims the violence done!

For loyalty is next to the Grace of God in glory and in strength. Indeed, loyalty is the Grace of God in the soul! For the soul without loyalty to God cannot remain in His friendship. The soul may be vulnerable in its loyalties. It may be attacked and weakened through venial sin consents and thus become less true to God and a weaker lover of Jesus Christ, and still hold to truth, to goodness, and to love. But after the whole break comes through grave sin, only the Savior can lift the earth-battered soul to His merciful Heart. For such a soul is dead, and it takes Divine compassion to restore it to life.

The ways a soul proves loyalty to Christ are so many the discussion could properly grow into a thesis. But there is no room in my page for a thesis. If there were, I might not be able to write one. Besides today I want to tell you something about man's loyalty to man (man used in the generic sense); and discuss loyalty as it is practiced in the family, by employers and employees, to friends, and to a cause,—to society as a whole.

Loyalty is a patient. Loyalty endures though its threads wear thin almost to the breaking point. Even then loyalty prays and hopes. Loyalty may be slowly torn apart in human relations. Loyalty in such relations may become so strained that its entire character structure is acted upon in a destructive way. Loyalty can and often does disintegrate. This complete crumbling may even be accomplished without sin against the Creator. But when this happens, the soul's former loyalty to and admiration of another then gives hospitality to charity. It prays for the disloyal. It sorrows over the one who destroyed the lovely texture that had bound two souls to each other in friendship and in unity of purpose.

Injustices can kill loyalty as completely as the atom bomb descending on its victim can annihilate life in the object on which it was accurately aimed and spent. In such killing of loyalty between men and women, it is not necessary that the soul of the victim lose God's grace. The soul may defend itself, protect its interests, fight according to Christian standards and on basis of the natural law, on which law supernatural virtues are built and rest, and still remain in the favor of God. The reason is that charity dwells in the heart. And sometimes it is a virtue to fight. It is even good, in instances, to walk no more with traitors, should they evidence they are confirmed in their ways. But who knows when this is true? Christ walked with sinners. He walks with us. He gives us Himself as food, but willingly only when we have turned from sin and have come to Him in friendship, perhaps not deeply in love with Him, but imperfectly contrite and resolved to be good with His help. So too with the weak, in human relations. Mistakes can be rectified. . . . Amendment shown. . . . Resolution manifested.

But again, true and loyal ones, let us return to the awful cataclysm that occurs when loyalty is forced to the breaking point. What happens? A terrific shock. Agonizing pain. Even a benumbing of the body.

The Way Sell-Outs Come About! Sell-outs of God and of human-

ity come about by listening to first invitations and through connivance with others, or even by single strokes. From Drinkwater's "Catechism Stories" I am going to give you a story that will show you how a soul sells-out God, and how men and women sell-out each other. I quote:

Temptation?—Turn it down at once, Father Drinkwater warns. For, "to consider offending God as a possibility is more than half-way to sin."

(And I say to you, friends,—you men, women, and children—to get in a huddle and consider the feasibility of plans and possibility of success in getting the best of another, whether that other be relative, friend or business associate, to that other's grave disadvantage when that other has sacrificed to build, to achieve and to serve, is equivalent to what Epictetus told a nobleman he had done, at least in thought, if not in accomplishment.)

Continuing to quote Father Drinkwater:

"A patrician came to the philosopher Epictetus and said: 'Nero commands me to play the buffoon in the arena. This is a grievous thing to me; what would you do in my place?'"

"Epictetus answered: 'In your place I would obey Nero.'"

"What! you would play the buffoon in the arena?"

"No," said Epictetus, "I would not." But you may as well do so, since you are willing to discuss the matter."

But to connive an injustice and not to carry it through really has not the gravity before God, nor does it draw the contempt from men, that continuation of design and carrying on to its consummation would. This story aptly illustrates what takes place in secret converse, where men and women gather to steal an earned place from another; or where they plan to lesson stability of another economically, thus taking from their earned security, or when they seek to seize through envy and covetousness. People get in tight moral positions when they don't behave themselves. Their conduct has invited embarrassment and exposure.

For All of You In The Year 1949

For all of you in the United States, and for all others everywhere on the globe, my prayer is that the year 1949 may not witness any more volcanic upheavals that will destroy ruthlessly peace in family life, harmony in business relations, the blessings that follow from noble friendship and the welfare that results from the good will between nations. For those in our beloved country I particularly pray for a continuation of security and freedom that prevail in the confines of our fatherland, which is soundly prosperous, with a government by the people and for the people, under the leadership of an elected Chief Executive, of a Congress representative of our people, and through appointees commissioned to interpret laws, in the administration of justice, and to sustain human rights under the wisdom obtained from On High and through conscientious exercise of able intellects, qualified to judge and determine.

For all above gifts and above guidances each of us should pray. For only through the gifts of the Holy Ghost can man in whatever position he holds, or in whatever capacity he functions, serve others in knowledge, in justice, and in wisdom.

Loyalty again! So for all of you loyal readers my prayer ascends that you may continue loyal in

1949 (and for all time) to God, to family, to friends, to society, and that you may be a shining glory to your Church. I would also pray that others may be loyal to you. But this prayer should carry a reservation. For if your soul is to be built on the regrettable injustices of others, or if the sword of disloyalty is to pierce your heart, I pray that you may have strength to carry your cross with Christ. But I pray also, if you must give battle for right, that you may fight only in a just cause. And fighting fairly for right, that you may win.

A Plea

Now that I am going to do all this praying for you, I want you to pray for me, remembering my daily need of your prayerful friendship, and especially that I may serve you well in 1949. When my words help you, it is not really I reaching you, but God's condescension in using me, one most unworthy, that you and I may stumble along together through the darkness to His Divine Son—Jesus, the Light of the World, the All Radiance Eternal.

Sunday Mass

THEODORA Halleck sent me quite some months ago one of her poems. It has six verses. Its title is "Sunday Mass." She told me I could quote four lines at a time . . . use it any way I wished, if I would only use it. For she said: "The Parish church and the Sunday Mass mean more and more as the years go on . . ." Isn't that a good thought for the New Year? The Mass means more and more . . . Your Parish church is dearer to you . . .

So I will give you at least two verses by Miss Halleck at this time, for it would be too bad if every Catholic does not hurry to the church when the Sunday and/or Holy Day Mass bells call:

Sunday Mass

As the radius finds the center Of the circle large or small So all our roadways lead to church When Sunday Mass bells call!

And the sight is full as lovely As any on the eyes can fall— The people hurrying to the church As Sunday Mass bells call!

Anyone who has been raised on an Iowa farm will tell you that the perfumes of Arabia can't begin to match the smell of new mown hay. —Washington, Ia., Evening Journal.



As Others See Us
The Grail Press, Room 15, St Meinrad, Indiana.

FATHER BRENNER, of St. Meinrad Monastery, has come forth with a new book to add to his galaxy of vest pocket best sellers. The Grail Press "let us down" when it did not send in time for Christmas this cloth book, gaily bound in salmon pink, with its provocative title:

"As Others See Us." It is a mirror of each of us. All one needs to do is turn the brief pages given to each of his 23 subjects, to get that many closeups of the inner workings of one's own self. This closeup is not always flattering. But there is not a discouraging punctuation in the book's 117 pages. On the contrary, Father Brenner gives directives that the reader realizes will work out. Spiritually realistic in his attitudes, he dispenses spiritual hope, promotes healthful optimism (nothing Pollyanna-like), and plants in the mind a desire to become more sincerely easy on the eyes of others, but more than this he stirs a longing to please God.

"The Noble Lift"—3, 14—has a universal message. It teaches the reader how to establish contacts. That will make a hit! Let it strike you, for I am not going to summarize it here. The reason is there are 23 other topics about as good. Such as "The Personal Touch,"

"Are You Likeable?", "Pitfalls", "Treachery." And so on. "As Others See Us" is \$1.25 postpaid.

Also from The Grail Press you may obtain The Mass Year for 30c a copy, or \$1.00 for 4 copies. This is your Daily Mass Guide for 1949.

The Grail is also anxious for you to sing in 1949. To help you in your poetic soaring and your soul harmonies it is willing to send you Mary Fabyan Windeatt's story of the brave shepherd boy, young David, who became a great king, and a greater psalmist. The Church uses the Psalms of David in its Liturgy and they enter the Mass prayers. MFW has written her book for Youth, but it is suitable for anyone. The magnificence of David's song-prayers, the depth of feeling conveyed, and their sublimity are of universal appeal. Gedge Harmon's illustrations in black and white attractively adorn this Story of the Psalms. "David and His Songs," is \$2.

"Christ is the primary and vital impulse in all the most excellent things that have ever been accomplished."—Rev. James M. McCarthy.

"Atheism denies God's place in the universe; secularism, like a

130 EGGS A DAY INSTEAD OF 23

Mrs. Wm. J. Purvey, poultry raiser in the far north state of Washington, tells an interesting story of increased egg production. She says:

"I have 178 chickens. In November, their appearance was poor, and I was getting 19 to 23 eggs a day. I started giving Don Sung in their feed. Now, in December, I am getting 130 eggs a day, and my flock is livelier and looks much better. Surprised isn't the word—I'm really amazed at the change in my flock."

Will you do as well? We don't know. But we do know that you mustn't expect eggs from hens that are weak, under-vitalized and lazy. When flocks are deficient in manganese, vitamins, and other essential elements which laying hens require, and which are necessary to pep-up egg production, Don Sung supplies these essential supplements. It does not force or hurt the hen in any way. Why not try Don Sung for your flock? Send 50c for a trial package (or \$1 for large size holding 3 times as much) to Burrell-Dugger Co., 232 East St., Dept. B, Indianapolis 4, Ind. Don Sung must show you a profit or your money will be refunded. Start giving Don Sung to your flock now.

twin devil, denies God's place in the various branches of human life."—Rev. Robert E. Southard, S.J.

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Life Of John Francis Noll, Fifth Bishop Of Ft. Wayne

BY F. A. FINK

Continued from last week

Father Noll Started The Modern Way Of Church Support

In 1916, as editor of *Our Sunday Visitor*, Father Noll was the first to recommend to Catholic priests the use of the Every Sunday Envelope system designed to collect church support from every wage-earner and to enable the average Catholic to give systematically by dividing his annual contribution into fifty-two installments.

Shortly before this time, the Laymen's Missionary Movement had been established under the Federal Council of the Churches of Christ in America. One of its first proposals was a more modern method of church support. Hitherto the methods in vogue were the Pew Rent and the Monthly Collection.

A committee of this Laymen's Missionary Movement informed the Federal Council that installment buying had proved practical and advised that the system be put in practice by the churches.

Father Noll read the report of the committee in the secular press and since he had the facilities for the printing of envelopes he thought he should advocate the system in Catholic churches. Before recommending the idea to the clergy over the nation, he tried the experiment in his own parish, St. Mary's of Huntington.

The Pew Rent and Monthly Collection were discontinued and the parishioners accepted the envelope system readily. It proved so effective the first year that the parish revenue doubled the previous year's receipts.

As an indication of what the system had done for Protestant churches at that time, we quote the following from a 1917 report:

At the last Protestant Missionary Congress, the following data were presented by an Episcopal minister:

"St. James Episcopal Church, at Wilmington, N. C., was drawn into the swing of the Laymen's Missionary Movement a few years ago. Up to that time its offerings for the Missions were less than \$300. The latest report from that parish (1915) shows contributions for current expenses of \$3,500 and more than \$4,000 for Missions.

"An 'Every Member Canvass' was made in Rochester, N. Y., recently by the same denomination, with the result that the revenue for parish support was increased \$6,000 and for the Missions \$4,000.

"An Illinois minister whose parish caught the same spirit writes: 'Since this thing has been done, the rector has been working like a horse, feeling like a prince, sleeping like a top, and has not had to mention money to the congregation.'

Confederation Advocates Spread In Ownership

ANTONIO PETINGI

Montevideo —(NC)— Added to the organization's annual activities was the encouraging success of the recent congress of the Confederation of Christian Agricultural Trade Unions, which, among other things, dealt with questions of colonization, rural dispossession, agricultural cooperativism, and the legal status of trade unions and their economic activities, all from the standpoint of Catholic social doctrine.

Together with its confession of faith, the Confederation proclaimed freedom to organize as the fundamental principle of trade unionism. Government representatives attended the congress and pledged their help to farmers through the Confederation.

"The basis of colonization should be ownership of the land which is being cultivated, the rental system to be accepted only as a transitory arrangement and one conducive toward ownership," one of the proposals of the congress said. As regards those dispossessed in rural districts, they should be given land in conformity with the Confederation's colonization plan in Uruguay, the congress recommended. The congress asked for suitable

legislation on agricultural cooperativism. The present law on credit for farmers was declared burdensome and a revision was demanded in order to facilitate farmer's loans.

The Confederation, founded 25 years ago, now numbers 60 trade unions, with about 6,000 members scattered throughout Uruguay. The Rev. Horacio Meriggi, a Salesian Father and an untiring traveler of the countryside, is its sponsor.

As to the legal status of trade unions, which own properties and possess funds, the congress declared the question a complex one and entrusted a study of it to a special committee.

Requiem Offered For Priest Hero Chaplain Of World War I

Washington —(NC)— Solemn Requiem Mass for the Rev. Joseph F. Wareing, S.J., 75, hero chaplain of World War I and missionary to American Negroes for 45 years, was offered in St. Cyprian's Church here. Bishop John M. McNamara, Auxiliary of Washington, was present in the Sanctuary and the Very Rev. Thomas P. McNamara, S.S.J., superior general of the Josephite Fathers, offered the Mass. Father Wareing, who died here in Providence Hospital, is survived by a sister, Sister Mary Fischer, of Good Shepherd community in Windlesham, England.

The Mission contributions in that parish went up from \$400 to \$3,500.

"The Rev. John W. Wood, Episcopalian, speaking at the National Missionary Congress last April, said: 'In parishes of every kind, city and country, large and small, up and down-town, pew-rented churches and free churches, the application of the methods recommended by the Laymen's Missionary Movement has resulted in better parish organization, in the rectors liberation, in the increase of church attendance, in deepened spiritual life in the congregation, and in the securing of larger gifts and the enrolling of more givers.'

"The same movement introduced into the Episcopal churches of Chicago, increased the gifts for Home and Foreign Missions from 33 cents per communicant to \$1.03 cents; in Pittsburgh the offerings were increased from 54 cents to \$1.33 per communicant.

"Doctor Charles Rowland of the Southern Presbyterian Church says that many men in that denomination are supporting entire mission stations in China, with as high as a dozen missionaries."

Continued next week

Sodality Publication Eulogizes Late Father Andrew Sucek, Former Priest Of Ft. Wayne Diocese, Of Pueblo, Colo.

Dorothy J. Willmann, Sodality official at the headquarters in St. Louis, Mo., has written the following tribute to the late Father Andrew Sucek, Director of the Sodality in Pueblo, Colo. Father Sucek was formerly of the Diocese of Fort Wayne. The article appeared in the December issue of "Action Now," sodality organ.

Zealous Champion Of Our Lady Mourned

The Sodality movement in the United States has lost a zealous priest-worker. Father Andrew Sucek, Diocesan Director of Sodalities of Pueblo, Colorado, is dead.

Never too robust, Father Sucek, who was ordained for the Diocese of Fort Wayne, went to Colorado in 1927 for his health. There despite his lack of full physical vigor, he worked and prayed tirelessly for the spread of the Sodality cause throughout Pueblo, the diocese of his adoption.

Appointed Diocesan Director by Bishop Willingham in 1945, Father Sucek's first step was to attend the annual meeting of diocesan Sodality directors that year. "I come to learn all I can," was the expressed, humble attitude of this most priestly priest. During those days he talked with the other directors present and with the staff members of the Central Office. The meeting ended, he went back to his diocese and began to contact his fellow priests. The mail which quickly began to reach the Central Office from various parts of the Pueblo diocese gave full assurance that Father Sucek was on the job!

In that year the Father arranged for Father Lyon, S.J., of the Central Office, to tour the diocese with Bishop Willingham and himself. The first Sodality convention, held there in November, resulted in the establishment of a Sodality Union.

Father Sucek was back again at the director's meeting in January of 1945. That fall he invited Miss Willmann, also of the Central Office, to assist at the annual convention.

1948 saw Father Sucek once more in St. Louis. He heard that an SSCA had been definitely planned for Denver in last summer's series. His enthusiasm was great at the prospect, and he returned to Pueblo to work strenuously for the attendance of his Sodalists at the School. Being no mere speaker of the word but a doer also Father Sucek himself took part in the full week's training.

Back again at his post he threw himself into the work of preparing for the annual October convention. Then, one evening, less than a week before it was to take place, Father went to the hospital. The next day he died.

Perhaps nothing stronger could be said of Father Sucek's love of youth and zeal for the Sodality of Our Lady than the words spok-

en by Bishop Willingham in his funeral sermon: There are people who force themselves to carry on in spite of physical weakness. They look upon Christ as their judge and care not for the opinion of any man.

"Father Sucek was an heroic man. The zeal for God's house consumed him in the service of youth. From his citadel he made the Sodality the focal point in his life and he wished others, young people, priests, and sisters, to follow in his footsteps. He wanted the Sodality to be the strongest organization in the diocese. We agree with him that there is no better place to carry Christian virtue to the youth of the diocese.

"On this week end he would have stood at this altar railing and pleaded, exhorted, and even threatened in order to strengthen the inner workings of the Sodality. Someone else will stand here in this place Sunday, but Father Sucek will be here in spirit, and he is now more powerful than ever and his spirit will move into the Sodalities in parishes, in priests, and in sisters, and animate them with zeal for continuing the work."

Aid By Medical Mission Board Continues Increase; 214,000 Lbs. Sent In 1948

New York.—(NC)—The amount of aid supplied by the Catholic Medical Mission Board to Catholic missionaries everywhere has continued to increase in each post-war year. The 1948 total of 213,906 pounds of medical supplies was more than double the previous year's record.

These facts were brought out at the annual meeting of the board here by the Rev. Edward F. Garesche, S.J., president of the board. In addition to the medical supplies processed by the organization here, quantities of war surplus material were purchased and sent direct to the various mission procurators.

In delivering his report, Father Garesche paid tribute to the Blue Cross Circles across the country whose members make bandages and dressings for the missions. About 400,000 of these are received each year, the priest reported, but to emphasize the continuing need for larger quantities he quoted a letter from a priest in charge of a leper asylum who told of using dried leaves for dressings.

Pontiff Orders Promulgation Of Two Decrees

Miracles In Causes Of French Foundresses Receive Approval

Vatican City, (Radio, NC)—At a ceremony in his private library His Holiness Pope Pius XII has ordered the reading and promulgation of two decrees of the Sacred Congregation of Rites approving miracles proposed in connection with the causes of two Servants of God.

The first decree approves the miracles proposed for the canonization of Blessed Jeanne of Valois, queen of France and foundress of the Order of the Annunciation of the Blessed Virgin. The second approves the miracles presented for the beatification of Venerable Anne Marie Javouhey, foundress of the Sisters of St. Joseph of Cluny.

At the ceremony in the papal library were Their Eminences Eugene Cardinal Tisserant, Secretary of the Sacred Congregation for the Oriental Church, who is in charge of Blessed Jeanne's cause, and Clemente Cardinal Micara, Prefect of the Sacred Congregation of Rites, in charge of Venerable Anne Marie's cause.

The daughter of one French king, Louis XI, and the wife of another, Louis XII, Blessed Jeanne of Valois was born in 1464 at Bourges, France. After being repudiated by her husband when he ascended the throne she founded the Annunciation Sisters in 1500. She died in 1505. Her cause for canonization was introduced in 1606, and Pope Benedict XIV pronounced her Blessed. While she has been universally referred to as a Saint, she was never actually canonized.

Mother Anne Marie, who did heroic missionary work in West Africa, was born at Chamblanc, France, in 1779, and died in 1851. She founded her congregation in 1809. Her cause was introduced in 1908.

Red Enterprises In U. S. Catalogued

Washington.—(NC)—Names of 562 organizations and 190 publications cited by various Government agencies as communist or communist-front enterprises have been published in a 144-page catalogue here by the House Committee on Un-American Activities.

Requiescant

Mrs. Magdalena M. Drazer

Mishawaka — Mrs. Magdalena M. Drazer, 78, died December 15 at St. Joseph's hospital, this city, following a heart attack which was suffered last January 30 and from which she recovered only temporarily. She was the widow of the late William P. Drazer.

Mrs. Drazer was born in Germany and upon coming to this country in 1890, made her residence in Kouts where she remained until July of 1945, at which time she moved to this city to make residence with two daughters, Bertha and Katherine.

Survivors are three sons and four daughters and ten grandchildren.

Funeral services were held at St. Mary's church in Kouts with the Rev. A. Kondziela officiating. Interment was at St. Mary's cemetery in Kouts.

Mrs. Mary Sommers

Fort Wayne — Mrs. Mary C. Sommers, 81, 618 West Berry St., died last Saturday at St. Joseph's Hospital. She entered the hospital two weeks ago after a fall in which she fractured her shoulder.

Mrs. Sommers, a lifelong resident of Fort Wayne, was active in Church work. She was a charter member of the Daughters of Isabella and president for many years of the Cathedral of the Immaculate Conception Rosary Society. She also was one of the organizers and president for 30 years of St. Vincent de Paul Society.

She was educated in the Cathedral Grade School and St. Augustine's Academy and was a member of the Sacred Heart League. Surviving are two sons, a daughter, nine grandchildren and one great-grandchild.

Funeral services were held Tuesday morning at the Cathedral of the Immaculate Conception with the Rev. Magr. John Dapp officiating. Burial was in the Catholic cemetery.

Larry Gene Scheffer, 2, St. Patrick, Lagro.

Anthony Kierzkowski, Sr., 78, St. Hyacinth, Fort Wayne.

Wayne Stephen Sorg, six-week-old son of Mr. and Mrs. Herman Sorg of St. Joseph, Hesse, Cassel.

Henry J. Link, 79, St. Mary, Fort Wayne.

Peter J. Pitsen, 81, St. Andrew, Fort Wayne.

Balser Ort, 70, St. Mary, Fort Wayne.

Mack Burns, Cathedral, Fort Wayne.

Joseph J. Horstman, 68, St. Mary, Fort Wayne.

Mrs. Catherine Maguire, 77, St. Paul, Fort Wayne.

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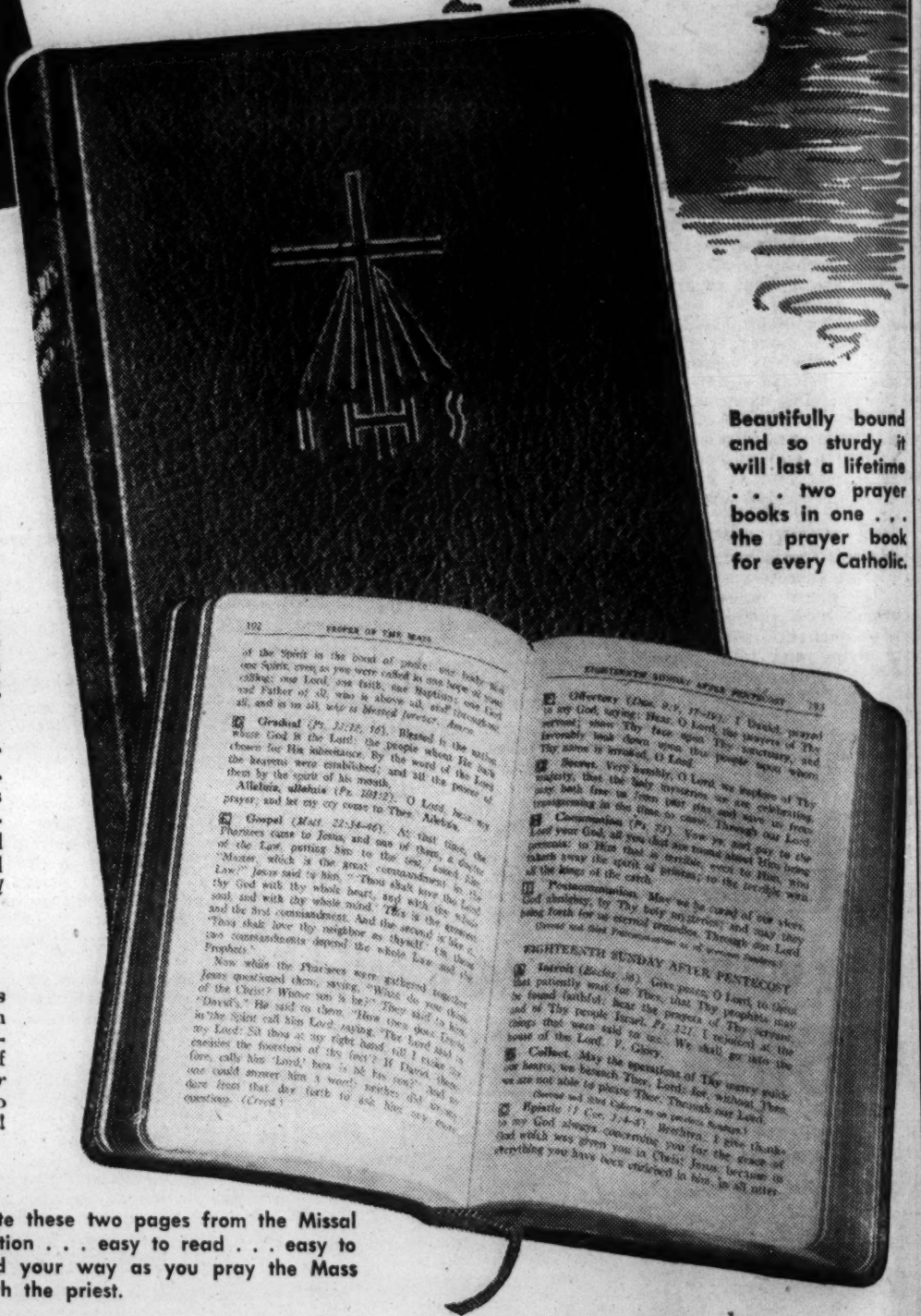
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Washington Letter

New Year Resolve: Not To Be Victims Of Propaganda

Writer Cites Spain As Object Of Systematic Attack For Dozen Years

J. J. GILBERT

Washington—The debate and contention we see on every hand can serve one useful purpose if they will help people to penetrate the miasma of propaganda which some interests wilfully keep sustained above the world.

There are indications that here and there these obfuscations are being overcome. But much remains to be done, and leaders and ordinary citizens can make no better New Year's resolution than to be more wary and discerning in the future.

Spain presents a case in point. It is excluded from membership in the United Nations, but it is very difficult to get a reasonable explanation of this ostracism. There are those, and they are numerous, who will vigorously present reasons why they do not want to see Spain accepted into the U. N., but they cannot explain satisfactorily why they do not apply these same objections to other countries. Spain it would seem is being subjected to a propaganda barrage that was begun in the time of the Spanish civil war a dozen years ago, and which has not been lifted from then till now.

Spain is no Johnny-come-lately among the nations of the earth. His Holiness Pope Pius XII recently voiced a prayer that God may grant to Spain in this world "that esteem of which the many services she has given to the cause of religion and civilization make her worthy." The occasion was the formal presentation of credentials by the new Ambassador of Spain to the Holy See.

So, it would seem, opposition to Spain cannot be on the basis that it has not yet proved its right to exist as a nation.

Pretty generally you will find the very vocal advocate of ostracism for Spain coming eventually to the argument that, well, actually he has nothing against Spain, but he doesn't like the regime of Generalissimo Franco—it's totalitarian. Spain will never be "free," they say, as long as the other nations recognize, and, therefore, appear to tolerate and even indorse, Franco.

Why are these same people so silent about the totalitarian state of Russia, the worst the world has ever known? Do they like the regime of Generalissimo Stalin? Do they not think that what applies to Spain also applies to Soviet Russia? That Russia cannot be "freed" as long as the other nations appear to tolerate, and even indorse, Premier Stalin? Do they not think it more than a little rough for Stalin to say Franco is not fit to associate with him and the other leaders?

That's the point we're trying to make here. We have been sprayed, squirted, hosed and deluged with propaganda until we are expected to accept the most obvious "non sequiturs" without gagging. We are thought, in other words, to have been "conditioned" by now.

The following words by Winston Churchill in a recent speech in the House of Commons are of special interest in this connection:

"This question of official representation in countries with which we have difficulties is not confined to Palestine—there is also Spain. Why should the Spaniards be regarded as pariahs? I strongly favor reviving our traditional friendship with Italy, but what is to be said about Spain? No British civilians were killed by Spaniards during the war. Trade with Spain is precious. The use of Algerian anchorage and the use of neutral ground around Gibraltar were invaluable to us especially in the operations preceding 'Torch' the invasion of North Africa).

"Spain refused to aid the Germans to take Gibraltar and enter Africa, and the way Hitler and Mussolini were treated by General Franco is a monumental example of ingratitude. (This provoked laughter in the House of Commons). We can say that Spain injured neither us nor the United

Orchestra Presents First Concert



The St. Francis College Orchestra is shown above as it presented its first concert recently in Fort Wayne. The program was sponsored by the department of music under the direction of Sister M. Clarilda, O.S.F. Two students, Miss Carol Krull and Miss Jane Sommers acted as conductor and piano accompanist respectively.—News-Sentinel photo.

States in the war. Why then should we be told that the Spanish people should be treated as outcasts just because they are governed by General Franco whose government, incidentally, I believe, have prohibited publication of my book in Spain. And so we are by no means joined in a mutual admiration society. (This also brought laughter).

A Laborite member of the House of Parliament asked Mr. Churchill to remember that some thousands of Spanish troops fought against "our then allies on the Eastern front." Mr. Churchill replied that one Spanish unit had been sent to fight against Russia, but that that was a small thing when one compared it to the fact that Spain refused to let German troops come down and take Gibraltar.

"I may say there is certainly far more liberty in Spain under Franco than in any country behind the Iron Curtain," Mr. Churchill continued. "It is a great mistake to allow legitimate objection to Franco and his form of government to be a barrier at this time between a country with whom we have many mutual ties.

"It is folly. And so far from tending to the downfall of Franco, it has in fact consolidated his position at every step. It is true that I agreed at Potsdam that Spain should not be invited to join the United Nations, but I said that in hope of obtaining full Russian cooperation in a real instrument of world peace. I see no reason why Spain should be excluded from the United Nations any longer or why our vote should be cast any longer for their exclusion.

"Still worse was it to withdraw our Ambassador from Madrid and talk diplomacy through the back door. A kind of black market diplomacy. We should send our envoys to Tel Aviv and, as soon as we can obtain the assent of the United Nations, send our Ambassador to Madrid."

America Press Takes Over Catholic Book Club; New Editor Is Fr. Gardiner

New York—(NC)—The Catholic Book Club, monthly book selection and distributing organization, has been taken over by the America Press, it has been announced here. The Rev. Harold C. Gardiner, S.J., literary editor of America, national Jesuit weekly, has been appointed Chairman of the Board of Editors.

The overhauling of the book club was announced with a comment that "the Club has done a job in its day, but that job and its possibilities have changed." The Catholic Book Club, it was stated, has not kept pace with the giant secular book clubs of the country, and a new leadership was felt necessary to "correct this state of affairs."

The new policy of the Catholic Book Club will be to select the best of Catholic publishing, and in

Shoeshine Kits To Coffins Supplied Tientsin Refugees By Group Of Young Catholics

REV. H. HERMANS, C.M.

Tientsin, China—(NC)—From shoeshine kits to coffins, from rice to schoolbooks—thousands of refugees' needs in tense, teeming Tientsin have been supplied through a group of earnest young Chinese Catholics.

They swung into action a year ago, when the city relief committee appealed for help in distributing food and clothing to the poor. Thirty-six members of the Catholic Young Men's Association responded. They did such good work that project after project was entrusted to them.

Winter brought piercing cold as well as hunger to the destitute. The young men opened two soup kitchens where they fed 2,000 persons daily until April 1. For those who could pay a little, they opened a people's restaurant, serving 500 meals twice daily at a minimum price. The social affairs bureau of the city supplied the rice; the receipts paid for maintenance.

Last July, refugees from Manchuria began pouring into this North China port city at the rate of 300 to 500 a day. Once more the social affairs bureau appealed to the Catholic Young Men's Association which opened two hotels and two dining halls for the refugees.

To equip refugees so they could help themselves, the young men started a trade school to teach weaving. "Graduates" of this school are now hawking stockings and other articles. The Catholic Young Men's Association supplies the capital. The refugees keep the profits. The Association also set up boys in the shoeshine industry.

For refugee children growing up in ignorance and poverty, the Association organized four schools. Members serve as teachers, and beg schoolbooks and supplies from their friends.

The young men also look after sick refugees, sending them to three Tientsin hospitals. They have even supplied coffins for the dead. Now, however, lacking funds to buy wood, they can furnish only reed mats in which to bury the dead.

The young men have had the help of the clergy. The Rev. Jacques Meijs, C.M., and the Rev. Yeh Li-pu have served as directors. The Rev. John J. Sullivan, M.M., native of Scranton, Pa., and Tientsin representative of the Catholic Welfare Committee—agency in China for War Relief Services—National Catholic Welfare Conference—obtained supplies for the Association.

periods when "such books just do not appear on Catholic lists" to select wholesome works from the general field. Announcement of the new board of editors being recruited by Father Gardiner will be made in the near future.

Reds Seeking To Wipe Out Catholic Schools

New York, (NC)—Communists in China are using every means to take the formation of youth out of the hands of the Church, Bishop Thomas J. McDonnell, Auxiliary of New York and national director for The Society for the Propagation of the Faith, declared here in discussing the January mission intention of His Holiness Pope Pius XII, "Catholic Schools in China."

"They put every obstacle in the way," the Bishop said, "multiplying annoyances and even using violence so as to render the existence of Catholic schools difficult, if not impossible."

The Bishop said that even in free China, it has become increasingly difficult to maintain Catholic schools. He said there are 300,000 students enrolled in Catholic elementary schools, 32,000 in secondary schools, and 7,484 in higher institutions of learning maintained by the Church. These schools, he said, lack adequate finances and teaching staffs, and receive nothing from the State.

Bishop McDonnell said China's national government is not hostile to the Church, but under an article of the Chinese Constitution guaranteeing religious freedom, it is forbidden to teach religion and hold religious functions in public school buildings. He said the national government asks the aid of the Church in work of reconstruction and encourages all Christian schools. He added "we must hope" that China's unjust laws toward the schools will be repealed and "we ought also to pray that some material aid be appropriated for the Catholic schools."

Loan Floated In France To Rebuild Churches

Paris—(NC)—A special loan is being floated by the French Hierarchy to rebuild the 5,640 churches and 2,500 other religious edifices destroyed or seriously damaged during the last war. No financial limit has been set.

The Cardinals and Archbishops have addressed an appeal to all French Catholics asking them to subscribe to the loan.

"The distress of the churches," the prelates wrote, "cannot permit any believer, any patriot to remain indifferent. We earnestly request all patriots, all Frenchmen, to subscribe generously, convinced that they will consider contributing with all their means to this national undertaking as an imperative duty."

Under the patronage of the Hierarchy a special association, composed of architects, contractors, artists and liturgists, has been set up to direct the reconstruction of religious edifices. This group will administer the funds provided by the loan.

Among the edifices to be rebuilt are several great cathedrals, including those of Rouen, Evreux, Toul, Coutances, Saint Lo, Chalons, Abbeville, and Nevers.

In 1918 there were 4,000 churches to be rebuilt, among them the Cathedrals of Reims, Verdun, Soissons, Arras, Cambrai and Saint-Quentin. The work was not finished until 20 years later, and even then parts of some cathedrals were not completed.

R. J. Donovan Named Director Of Publicity

Notre Dame, Ind.—(NC)—Appointment of Raymond J. Donovan as director of public information at the University of Notre Dame has been announced by the Rev. John J. Cavanaugh, university president. Mr. Donovan, who has been assistant director for five years, will assume his new post January 1, succeeding John V. Hinkel, who resigned to enter the public relations field in his home city, Washington, D.C.

It also was announced that Charles M. Callahan, another assistant director, has been placed in charge of all sports information at the university.

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EXTRA POINTS

Rensselaer, Ind. — Monograms will be awarded to 26 St. Joseph's College football players at the spring sports banquet, the Puma athletic board has announced.

St. Joseph's, winner of three of its eight-game slate, wound up in a tie for third place in Midlands Conference league play. Victories were registered over Ball State 33-0, Indiana State 7-0 and St. Norbert's 13-7; losses were to Eastern Illinois 6-19, Louisville 0-20, Valparaiso 14-20, Loras 13-40 and St. Ambrose 7-18.

A survey of statistics compiled during the 1948 grid season indicated that the Pumas bettered their opponents in the first down, yards rushing, punting, and pass interception departments. Center Charles Greif, Fullback John Frawley, and Guard Al Miesch were chosen on the Midlands All-Conference eleven.

Frawley led the team in scoring with 43 points and was second to Halfback Wally Moore in individual yardage gained. Moore gained 391 yards in 70 attempts for a 5.5 average and Frawley followed with a 4.8 average, the result of 351 yards in 73 attempts.

Monogram winners are Joseph Brosnahan, John Frawley, William Kelly, Robert Lamkin, Ronald Miniat, Alfred Murphy and Donald Ronan of Chicago; Maurice Angemeier, Charles Greif, Ed Schultheis and Roy Stone, Evansville; Donald Quinn, Thomas Quinn and Gerald Wenzel, East Chicago; Joseph Gavin and John Lucas of Gary; Alfred Miesch and Tom Ty-sall, Hammond; and Ernest Bidwell and John Karibo, Louisville, Ky.

Letters also will be awarded to Raymond Biller, Saugatuck, Mich.; John Bushell, Lincoln, Ill.; Edgar Cobbett, Mansfield, Ohio; William Hoban, Dayton, Ohio; Walter Moore, South Bend; and Clifford Beaver, Rensselaer.

BASKETBALL

Central Catholic (Fort Wayne) 73, Decatur 31.
Michigan City Deanery
St. Joseph (LaPorte) 37, Sacred Heart (LaPorte) 5.
St. Paul (Valparaiso) 30, St. Peter (Valparaiso) 11.

Pope Congratulates Sistine Choir Director

Vatican City, (NC)—Osservatore Romano has carried a letter from His Holiness Pope Pius XII congratulating Msgr. Lorenzo Perosi on his 50th anniversary as director of the Sistine Choir. Monsignor Perosi was appointed on December 22, 1898, by Pope Leo XIII.

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Gary Deanery CYO Champs



The University of Notre Dame is not the only institution in the Fort Wayne diocese that boasts an undefeated football team. The above pictured squad representing Sacred Heart School, Gary, Ind., has just completed its second consecutive season with an unblemished record. This year the Sacred Heart gridders dumped seven foes and were crowned CYO champs of the Gary Deanery.

Pictured left to right, first row, Coach Charles Pandorf, L. Garavalia, J. Nancy, J. Scribik, C. Newcome, J. Mazeika, F. Watson, R. Wilk, A. Giacomini, J. Toigo, J. Leboskie and the Rev. Walter Mastel.

Second row, D. Warren, R. Hall, J. Wilczynski, C. Stearns, J. Inzerillo, J. Nawrocki, C. Andrews, D. Oppman, M. Sum and E. Hall. Third row, J. Tonello, F. Fraseck, E. Skarja, J. Gillan, S. Jonusas, E. Cherochak and E. Dobrolecki. Insets, J. Hill, J. Beno, C. Sullivan and R. Hill.

On The Shelf

Catholic Lending Library

Cathoun at Jefferson
Fort Wayne
(Entrance on Jefferson)

Simon Peter? Prince of the Apostles; Keeper of the Keys; how little do we know about him: this thick-set, burly, powerfully built man who was to be called the Rock, has been strangely neglected. Written in lucid and beautiful prose, St. Peter Apostle by William Thomas Walsh is the only work of its kind about this majestic saint. Without fictionalizing and with all the suspense and color of a good novel, we learn about Simon—from his boyhood spent with his father Jonas and his brother Andrew fishing on the Sea of Galilee—until as an old man he finally returns to Rome and is martyred there. Mr. Walsh's recent work, *Our Lady of Fatima*, is now being translated into Hungarian, Spanish and Portuguese.

The Big Fisherman—Lloyd C. Douglas. "Only the author of *The Robe* could write *The Big Fisherman*." Yes, indeed, and thousands of readers have been waiting for this book. *The Big Fisherman* is the title given to Simon Peter and the life of this great Apostle is the backbone of the story which is augmented by a complete account of Christ's ministry and many real and imaginary characters. Included is the love-story of Fara, the supposed daughter of Herod Antipas and Voldi, an Arabian prince. Those readers who derived a great consolation from *The Robe* in time of trouble are sure to derive spiritual comfort from this story of the Gospels.

Make the acquaintance of St. Peter—read both of these books!

The Richest of the Poor—Theodore Maynard.

No doubt, you are better acquainted with St. Francis of As-

sisi—if so you will want to read Mr. Maynard's newest biography—for there is everything in this book that a lover of St. Francis will appreciate and cherish. Other books about this best-loved Saint include *As the Morning Star* by Marion A. Habig, O.F.M., St. Francis of Assisi by Johannes Jorgensen and *The Larks of Umbria* by Albert Paul Schemberg. Mr. Maynard has also written *Too Small A World, A Fire Was Lighted*, and *A Mystery in Motley*.

Why not read a stimulating Biography: why not come to Catholic Lending Library for it?
Library Hours—2 until 5 every afternoon, 6:30 to 8:00 Tuesday and Thursday evenings.

Constance Racht Merits Scholarship

Fort Wayne—Constance Racht, 332 West Woodland Ave., has been granted a state scholarship to Indiana University. Miss Racht's award has a value of \$60 in payment of fees for the 1948-49 academic year. Indiana statutes provide for the granting of state scholarships by Indiana University to students in each county for scholastic achievement in high school and college undergraduate study.

Miss Racht, a graduate of Central Catholic High School, is a sophomore at I. U. this year.

Pilgrims Of Modest Means Promised Accommodations

Vatican City, (NC)—Accommodations in Rome during the Holy Year of 1950 for pilgrims of modest means are now foreseen as a practical reality, according to Msgr. Sergio Pignodoli, General Secretary of the Central Committee for the Holy Year.

The problem of providing for the poorer among the pilgrims has been the subject of extensive surveys and deliberations from the beginning by all concerned, including the civil authorities, Monsignor Pignodoli said in addressing a gathering of the "Circle of St. Peter." The drastic housing shortage is not expected to interfere with plans.

St. Rose Sodality Elects Officers

Fort Wayne—Miss Edna Nieber has been elected president of the St. Rose Sodality of St. Mary's Church. Other officers are Miss Marie Meyers, vice-president; Miss Lucille Meo, secretary, and Miss Catherine Ankenbruck, treasurer. F W & LAFF — — — PAT

Anderson Council Host For State KC Bowling Tourney

Keglers To Spill Pins
From Mar. 12 To Apr. 3;
Committees Named

Anderson — Anderson Council No. 563, Knights of Columbus will serve as the host for the 1949 State K. of C. Bowling tourney to be staged here from March 12 to April 3. Charles H. Anderson and A. J. Broderick have been appointed co-chairmen for the meet and the following chairmen and their committees have been named:

Advertising: Pat Lane, chairman; Vincent Kelley, Jerry Mahoney, Curt Laughlin, Michael Weis, Norman Degitz, Drury Clark.

Score Keeping: Henry Abel, chairman; Joseph Barrett, Martin Broderick, Bernard Lavelle, Leo Higi, Raymond Reydel, Marion Kelly, Walter Eckstein, Burdine Broderick.

Program: Leon Ulm, chairman; Nick Mulligan, Clarence Shaffer, Bernard Lavelle, Leo Higi, Tony Petric, James Doyle.

Entertainment: Ralph Fricke, chairman; Peter Sokol, Edward Crumbo, Alex Kunkoski, James Doyle.

Prizes: Lawrence Abel, chairman; Harry Arnold, Sr., Joseph Barrett, Martin Broderick, Clarence Shaffer, Leon Ulm, Fred Leaf.

Hotel Reservations: Raymond Reydel, chairman, Lawrence Altherr.

Printing: James Russell, chairman; Fred Leaf.

Legion Of Decency Set
Up In Colombia

Bogota, Colombia, (NC)—A Legion of Decency has been established in this city to provide guidance to Catholics in view of the increasing number of objectionable motion pictures being sent to Colombia.

Central Catholic Wins Holiday Meet In Fort Wayne

Anderson Gaels Cop
Second Place; Ramblers
Win Consolation Game

Fort Wayne—Central Catholic High School basketball team poured 126 points through the hoop in the holiday four-way tourney staged at C.C. gym December 27 to nip two opponents and take tourney honors.

The St. Mary High School Gaels of Anderson was unable to stem a second half drive and fell victims to the C.C. cagers 74 to 39.

In the consolation game Huntington Catholic High School scored a 51 to 28 victory over St. Mary of Michigan City, fourth participant in the tournament.

In the first game of the afternoon, Central Catholic held a 17-10 margin over the Michigan City squad then pulled away to a 52-24 win.

Huntington Catholic, in the second game of the meet, was on the short end of a 27-16 score at half-time, but after outscoring the Anderson Gaels 10-3 in the third period and twice trailing by one point in the final quarter, lost by a 42-38 tally.

Looking especially effective in its offensive game the Irish of C.C. were no less impressive in their defense. The winners held their opponents to 63 points.

Plans Complete For 'Kiddie Carnival' At Whiting Parish

Whiting—With the announcement of the entire committee, arrangements are nearing completion for the "Kiddie Carnival," a two day party for children sponsored by St. John the Baptist parish, this city. The affair will take place January 8 and 9.

The committees consist of: construction, Chairman Joseph Tomko, Tony Wirtz, Joseph Gullasa, Joseph Puncho, Ted Molson and Ben Sandrick; decorations, Don Geffert, Bob Mayernik, John Gadda, Dorothy Barilla, Teresa Dubek, Dolores Cross, Helen Sotora, Ray Sabol, Joan Opat, Marian Snarich and Helen Sotak, and novelties, Mary Moldraski, George Saliga, Mrs. Mary Berland, Mrs. Loraine Duray, Dorothy Barilla, Pat Wirtz and John Geffert. Members of the St. John Drama club are also taking part in the presentation of clown acts and side shows.

Saturday, January 8, the party will begin at 12:30 p. m. and will open at 1:30 p. m. the next day. Festivities will close at 4:30 p. m. each day. Five cents admission will be charged and all children of grade school age are invited to attend.

Lt. Com. Steve Kona Piloted Plane In Dramatic Rescue

Gary — Lt. Com. Steve G. Kona, Navy pilot of Hammond, Ind., who recently guided the plane which rescued 3 men adrift on the Pacific after their C-54 transport was forced to "ditch" following engine trouble, is a member in good standing of the Father Gribba Court, 1677, Catholic Order of Foresters, according to James Cook, financial secretary, here.

According to reports, Kona said he had flown his search plane two hours longer than his fuel warranted. He was about to turn back to Johnson island when Ensign L. R. (Johnny) Johnson of Minneapolis pleaded for three more minutes of flight. Kona consented and it was just before the three minutes had elapsed that Chief Machinist's Mate Cledis M. Killem, Pensacola, Fla., saw green dye marks on the water. Communication was established with the U. S. naval carrier Rendova which subsequently made the rescue.

Kona formerly resided in Hammond from whence he moved to Gary where he resided with his sister, Mrs. T. H. Hansen.